

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LI

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NEW SERIES  
VOLUME XXXI. No. 36

**Sunday, September 22nd, is the day to make the collection for State Missions in the Sunday Schools.**

When the Southern Baptist Convention meets in New Orleans next May it will be the fourth time the Convention has visited that city. The other meetings were in 1877, 1901, and 1917.

We still have a supply of the Bibles we are offering for Five New Subscriptions at \$2.00 per year (\$10.00 to be sent us). Or we will sell the Bible for \$3.00. Represent the Record at your Association or cooperate with the committee appointed for that work and secure your copy.

A visitor of Coleridge argued strongly against the religious instruction of the young and declared his own determination not to "prejudice" his children in favor of any form of religion, but to allow them at maturity to choose for themselves. The answer of Coleridge was pertinent and sound. "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockle-burs and strawberries?"—Presbyterian Record.

Miss Traylor returned from Clarke College Friday morning, where they held a House Party for the Auxiliaries of Fourth District. They studied South America through all the grades and closed out Thursday night with a tour to our South American Fields, which was very interesting. Thirty-one were enrolled in the Y. W. A. class.

A full report of the House Party will appear in next week's issue.

In a personal letter to Brother J. E. Byrd comes the news that Dr. W. E. Denham has accepted the pastorate of the Euclid Avenue Baptist Church of St. Louis, and will leave at once for that field.

Dr. Denham has been Head of the Department of Old Testament Exposition in the Baptist Bible Institute, New Orleans, almost since the beginning of that School. His thorough knowledge of the Word of God, his efficiency and ability in presenting it, his sympathy and understanding heart has endeared him to his students in a marked degree. We shall miss him down this way. But we rejoice with the Euclid Avenue saints in securing a great pastor. He is very popular in Mississippi where he has taught in our Summer Assemblies many times.

Pastor T. J. Waldrup had July and nearly all of August filled with meetings at his churches. The first was held at Fouke with Bro. T. E. Waldrup of Orlando, Fla., doing the preaching. Seven members were added to this church. Both these brethren went from here to Union in Smith County, where large crowds and great interest greeted them. Seven were added to this church. Vernon came next, where the pastor did his own preaching. One by letter and one by profession were results. At Indian Springs, Brother Walter Grafton assisted the pastor. Here there were ten additions. Antioch followed, where Brother W. E. Hellen did the preaching. There were thirty-seven by baptism, three by restoration and eight by letter received here. They next went to Enon, where they labored five days and received seven members.

## STATE MISSION DAY A STANDING ORDER

A leading church member said recently: "I see you are putting on a special campaign for State Missions." Others may have received a like impression, but the special day for State Missions in the Sunday School has been recognized for many years. We are not departing from the regular order this year. We are doubtless giving out more information concerning our State Mission work than heretofore, but not more than should have been given in previous years. Furthermore, the State Board office has prepared the lessons to be studied on this special day, September 15th. We trust that all teachers will observe this day and use the lessons which have been prepared and sent out to the Sunday School Superintendents. We owe it to our people to give to them information concerning our own State work. We have endeavored to present the facts in these lessons so that every one who studies may have an intelligent conception of the entire workings of the State Mission Board.

As heretofore announced, the lesson is to be studied September 15th and the envelopes for the offerings to be distributed, these having been sent to the Superintendents of the various Sunday Schools. The people are requested to return these envelopes the following Sunday with their offerings designated to State Missions. The churches will be given credit for the amount contributed as a designated gift for State Missions. The offering is to be over and above the co-operative gifts.

The necessity for this special contribution grows out of the fact that the State Mission Board's appropriations for this year are larger than last year; the Home Mission Board is not contributing to our co-operative work as heretofore; the co-operative receipts are behind last year due to some special campaigns having been made, and in order that the Board may carry out its promises for this year, offerings must come in addition to what is being, and will be, received from the co-operative program.

We have been enabled, notwithstanding many trying experiences, to meet our obligations up to this date, but they cannot be met during September unless the offering from the special day in the Sunday School and that from the Week of Prayer is beyond receipts of other years. We are, therefore, making our earnest appeal to Sunday Schools and Societies for a generous consideration and offering in order that we may keep the home fires burning, for when our State Mission work lags the effect will be felt everywhere.

—R. B. Gunter,  
Corresponding Secretary.

The time allotted for the Baptist Bible Institute Emergency Appeal was the month of July. Mississippi churches contributed about \$12,000.00. The Board did not feel that it could extend the time beyond July as every other interest is in great need and the Baptist Bible Institute receives its percentage of the co-operative funds.

—R. B. Gunter,  
Corresponding Secretary.

**Sunday, September 15th, is State Mission Day in the Sunday Schools.**

Greene County Association meets with McLain Church, Oct. 17th, at eleven o'clock. Visitors and state workers should go on the G. M. & N. R. R. to McLain. The State Secretary and the Editor are cordially invited to attend.

Brother W. C. McGill assisted Pastor O. N. Sullivan at Salem in Greene County in a meeting which resulted in four additions to the church. He also preached for Pastor Strickland in a meeting at Johnson's Creek in which there were ten baptized and the church greatly revived.

L. B. Cobb, of Lyon, has been called to a former pastorate, Medon, near Jackson, Tenn. He resigned there last October to come to Mississippi. He has just closed his second revival with this church. It is hoped that he will not leave Mississippi, having had a 20% increase in membership and equal increase in all the work.

Brother W. C. McGill of Leakesville Baptist Church is also pastor at Pleasant Hill in the same county. Bro. W. H. Evans of Mobile, Ala., assisted by doing the preaching in the recent meeting held with this church which resulted in fifteen additions, 2,320 chapters read in the Bible, mid-week prayer meeting organized and S. S. and B. Y. P. U. strengthened.

Brother R. R. Jones has had great joy in three meetings recently held. One at Holden, Louisiana, with Pastor H. T. Cornish, in which there were forty additions to the church. A second meeting with Pastor J. O. Buckley at Old Hep-sibah, twelve miles south of Prentiss. This fine church is over one hundred years old. Brother Buckley has been here as pastor for fifteen years. There were twelve additions and the church greatly revived. A third meeting held with Pastor J. W. Gray at Dentville, where there were thirty-seven additions. This church is twelve miles west of Hazlehurst.

## SOMEBODY

Somebody made a monthly pledge,  
Testing his purse to utmost edge;  
Somebody paid it through the year,  
Brightening the world with Christian cheer.  
Was that somebody you?

Somebody handed cheerfully in  
Money to help God's cause to win;  
Somebody kept his promise to pay,  
Writing his check on schedule day.  
Was that somebody you?

Somebody let the year slip by,  
Heedless of payments piling high.  
Somebody said, "No more delay;  
Quickly I'll settle that debt today."  
Was that somebody you?

Somebody's pledge was only a scrap,  
Paper that had no value mayhap;  
Somebody's soul grew shriveled and small;  
Failing, he grieved the Lord of all.  
Was that somebody you?  
—Church Management.



## WHAT IS THIS THOU HAST DONE?

Rev. J. B. Trotter

Pastor Fifth Street Church, Hannibal, Mo.

Text—"And the Lord God said 'What is this thou hast done?'"—Gen. 3:13.

The first two chapters of Genesis are inspiring to the last word. Their truth falls with beauty and charm on our inquiring spirits. But the moment we reach the third chapter we begin to see the gathering clouds of a most terrible storm, that grows and spreads until the whole canopy of earth is charged and surcharged with the forces of evil.

Man, once the crowned creature of a holy God, is crushed by the satanic power, and the beautiful image of the Creator is obliterated. The halo of holy light like that which shone on the face of Moses was the covering of the first man and woman; but by disobedience and sin it passes away and disappears, for God's presence has passed away from them. Adam and Eve have rushed into hiding, and the whole order of things is changed.

Animals which once lived together in peace began to devour one another; the earth breaks forth into thorns; the fowls of the air prey upon one another. For the first time, Eve's heart is broken, and Adam sobs in sorrow and anguish. This day seems long and terrible, for mighty fear has crept into the minds of our first father and mother, and the somber clouds of their sad day's experience hang like a terrible pall over their sorrowing heads.

Although several thousand years have elapsed since God called to Adam in the cool of this terrible day and said, "What is this thou hast done?" yet each succeeding day reveals the marks of sin on every human breast, stealing away the joy of life, and revealing the folly of their act of disobedience. Yet many millions of our race have their backs turned toward the throne of God; and as fast as it is possible to go, they are fleeing from God.

No doubt there are many interesting questions that arise in our minds about this most tragic day in our history. Could God have prevented their sin? Could Adam have resisted the power of Satan? Will all men through all time suffer on account of one sin? All these and many other interesting questions will pass through your minds as we discuss this theme. As I speak to you, time will not permit me to clear all these questions. But we may lift our heads above the surging tide of our day's task and think for a while on the main principle of this narrative, which concerns us most intimately,—First, the acts which brought the sin; second, the sin was universal; third, the effect of the sin.

## I. Sin in Violation of Restrictions

Sin came after God had placed restrictions about Adam and Eve. This fact leads us to believe that it was possible for the evil desire to arise gradually, in the heart of one who is innocent. But the records reveal the fact that the sin was imported, being introduced by another order of being; and they also suggest the possibility of casting out this sin.

Then again, it opens our minds to the fact that there are other orders of beings who are opposing God; and that we must so station ourselves in life as not to be led by them against the will of our Creator. Why should we allow the enemy of our God who formed us above all his creatures, to lead us into battle against God? Behold the subtle manner in which Satan suggested to Eve that it is an unjust prohibition that God has placed about her. But when she boasts of her freedom and points to only one tree that she is forbidden to eat of, Satan with great boldness marks this as the tree of knowledge and most to be desired; he goes further and even denies all fatal results which were to follow the eating thereof, and urges the profit of taking advantage of this

knowledge that will make her as God.

Oh, my brothers, today Satan is using this same method! This he does to beguile us and turn us away from God. It seems a pity to see men and women of splendid parents and bright minds allowing Satan to lead them by means of prejudice and promises of folly, the fulfillment of which are impossible for him. We admit that to know evil is to advance in intellectual knowledge. But this knowledge is not, and cannot be, an advantage to anyone. It was bitter in the heart of Eve, and it robbed her of all the charm and sweetness of life. She was once restful and peaceful; now she is restless and uneasy; she was once only capable of companionship for Adam; now she is a terror and a disturber. She was once only capable of loving; now she is capable of hating. She was once only the object of love; now she is an object of disgust. Eve's spirit as she stepped into the presence of Adam was at first as charming as an angel of light; but now she sows discord in every breath. She believed the devil when he charged God of exacting more of her than he had a right to exact. (And being) (a creature,) (she led Adam into her sins). The sin of unbelief is as dark as the pit itself, and as cruel as the grave. It seems to me that if any one on earth should hate sin, the womanhood of the Adamic family should.

By faith in God and through Christian service, much of the charm of both men and women could be won back. How sad it is to see the woman, whom God gave to be a real companion for man, become masculine and professional! Woman's greatest beauty, her highest charm, her most wonderful adornment is the feminine spirit and motherly character. This is more to be desired than rank or position. In our day, when the tendency is toward the masculine woman, it should be remarked that both God and man look with disfavor upon the masculine spirit in woman. But a gentle, sweet feminine spirit in womanhood will fall upon the soul of man like the summer's dew upon the parching fields.

Yet, Eve was not a sinner above Adam, for Eve was deceived by Satan, and under the deception, Eve broke forth into sin; while Adam with a knowledge of the results of their sin, partook, being persuaded by his wife.

It opens our eyes to the tremendous influence of woman over man. The papers of recent date bear tales of a dark and tragic crime, where a man was persuaded by a woman to commit the most heinous of crimes, an act which he resented at first, but under the persuasion of a woman, he gave way, and thus sent himself to the electric chair.

## II. The Sin Wrought Universal Ruin

It has hung black crepe on the door of every home of the human race. What home is there that is unbroken by the power of death? Weeping and sighing can be heard everywhere. Evidence of this sin is written in the architecture of our buildings, jails, courthouses, vaults, strong locks are evidence of this sin and rebellion. Man, once the honorable keeper of the garden, is the thief and robber since that day.

The results of this sin is seen in the cultivation of the soil. Man can only get his bread by the sweat of his brow. It is written upon the tombstones of our silent cities of the dead. It is written into our literature and our music,—is found in poem and song. The sob of the sad and broken-heart are breathed into the air about us, as a result of sin. Solitude has filled the chambers that once rang with joy. Death stalks abroad, claiming victims of every class and station.

I once saw the boy and girl play on the school-yard together, and so suited were they that a mutual understanding grew up between them, and on reaching maturity, the great and eventful day drew them to the church altar. Their words solemnized what was already a perfect union of

heart and soul. In a few weeks the husband stood over her couch and saw her fold her arms in death. Then it was that sorrow choked him to the last ditch of despair. In the lonely hours of the night I could hear him in the depths of his grief, say, "How can this be? What makes it so?" And then in the most pitiful tones I have ever heard from a human heart, he would plead for her to come back to bless his life and kiss away the bitter tears. Yes, the strong and young all alike suffer the penalty of Adam's sin.

Do you say it cannot be so? Then look at that sad, broken-hearted mother who sits by the little bed and folds the hands of that dimpled-cheeked babe in death. See her as she plants the last kiss upon its cold brow before it is laid away beneath the broken sod. See her as she steps back and clasps her hands and looks heavenward and exclaims, "Oh, my Saviour and my Lord, why must it be?" Then the only answer is in our text, "What is this thou hast done?"; for no personal sin can exist in the babe. But in Adam's sin he exposed all his house to death; and since there is a universal effect there must be a universal cause. Therefore we know that Adam's sin is universal. In some way, better understood by our Lord, he has provided for the eternal penalty of the Adamic sin so that we are assured that all infants that die are saved. Our conviction on this point is based upon the passage of Scripture that says, "Behold the lamb of God that taketh away the sin of the world." (Also I Cor. 15:22.) The child, not yet sufficient in knowledge to exercise choice of right and wrong, finds power in the cross to prevent its suffering the eternal penalty for sin. Yet in the death of infants we are forced to face an effect of the sin of Adam.

Sin is not a condition of soul manifested only in certain individuals or notorious offenders under exceptional circumstances. But sin is a condition of heart found in both primitive and modern ages, in both ignorant and cultured men. David, that cultured, poetic soul, said that all mankind had "gone aside and become filthy." Paul with Hebrew, Roman, and Greek culture, said, "All have sinned and come short of the glory of God." Solomon, the wisest of men said, "There is no man that sinneth not." Isaiah the mighty statesman and prophet said, "All we like sheep have gone astray; we have turned everyone to his own way."

Not only will we find that all men in all ages have sinned, but also that the sin of Adam has prostituted and corrupted every faculty of man so that there is no soundness in man, either physical or intellectual. We find that the seat of affections is all distorted and depraved by reason of Adam's sin.

## III. The Staggering Effect

The effect of Adam's sin is staggering. It produced great fear, so that he and his wife ran into the shrubbery so that they might hide themselves. They were panic-stricken when they found that the halo of light withdrew and exposed their nakedness.

Then again when God appeared before them and asked, "What is this thou hast done?", they began to make excuse and to accuse one another. And this is a marked effect still in Adam's house to this day.

Again, enmity is multiplied between the seed of the woman and the serpent, and the ground will only yield her fruit when the soil is cultivated. The insidious attack of Satan has exposed all men to natural death and to spiritual death, which has stalked through the earth from that hour until now.

Then, besides these things, the dreadful hell which was originally prepared for the beast and the false prophet, opened before our eyes and threatened to engulf every living soul; for we are the common heirs of eternal death unless some remedy can be found to wrench the crown of the victor from the head of Satan. The will of man is depraved, that self-determin-



ing faculty. Hence, while we are agents, and therefore responsible, we are impotent as a result of Adam's sin. Jeremiah says, "As a fountain cast out her waters, so we cast out wickedness."

Adam's sin has stripped us of our willpower; we are impotent to head toward righteousness. We are as a ship without engine or rudder. We are drifting toward a mighty precipice more terrible than Niagara. If we are rescued it will be because our cry of helplessness reaches the ears of a Will, anchored in the Rock of Ages. We will not be rescued unless He sends out the line to draw us ashore. Our hope is from the without. We marvel not that David said "Lead me to the Rock that is higher than I." Blinded by the mist of confusion of sin, he was conscious of the need of One untouched by all this impotency of Adam's house.

God has offered us His Lamb to save us, having been moved out of the depths of His love. His compassion toward us is prompted by the helplessness of our state, for which however, He is in no sense responsible. We are amazed and overwhelmed in the love of God.

If I had the power to lead you, I would ask you to lift your heads above this sea of sin with all its filth, and so let your eyes rest upon the Cross of Christ Jesus, who for us was "lifted up"; I would have all men look up into the compassionate eyes of the Crucified One; in the depths of my own consciousness of sin—(both by inheritance and by personal transgression)—and with the most intense inquiry, and in admiration and wonder at the meaningfulness of the Cross, I would turn the words of my text upon the One who hath borne the "chastisement of our sins," and say, "What is this thou hast done?" And as He looked down on me in loving compassion, I think He would say, "I am the second Adam. I bear the sins of many. Come unto me, for besides me there is none else." And then with streaming eyes, I would look up to Him and say:

"Just as I am without one plea,  
But that thy blood was shed for me,  
O! Lamb of God, I come, I come!"

—Word and Way.

Dr. Herman C. E. Liu sailed from New York, July 10, for Geneva, Switzerland, where he served as a delegate from China to the World's Educational Conference. He had planned to return to China overland via Poland, Russia and across Siberia. Unfortunately the disturbances have interfered with his plans and he is therefore returning by boat through the Suez canal and across the Indian ocean. Doctor Liu received a warm welcome wherever he went in America and made a good impression. His addresses at the Northern and Southern Baptist Conventions and before many other gatherings will long be remembered. While he was in America, Denison University conferred on him the degree of doctor of laws. This is probably the first time that an institution in the United States has conferred such a degree on any prominent Oriental Baptist and the first time that an Oriental Baptist has received the degree of doctor of laws from any institution. Last year McMaster University in Toronto conferred the degree of doctor of divinity on Dr. T. C. Bau of East China.

The above concerning Dr. Liu, taken from The Baptist, is of special interest to Mississippians since he is President of Shanghai College, where Miss Juanita Byrd is now a member of the Faculty. She landed in Shanghai on the 24th of August.

Frank Q. Crockett of the Tunica, Miss., church, supplied Sunday, August 25th, for Dr. John Jeter Hurt and the First Baptist Church of Jackson, Tenn. He graduated from Union University in 1919 and returned to speak in his college church after a lapse of ten years.

# LINDBERG SAYS—

"I came to the conclusion that if I knew the difference between the right way to do a thing and the wrong way to do it, it was up to me to train myself to do the right thing at all times.

"So I drew up a list of character factors at the left margin of a sheet of paper, and then I numbered the top of the sheet from 1 to 31, ruling the sheet both up and down and sideways.

"One vertical column under a certain number would be my daily chart for that particular day of the month.

"At night I would read off my list of character factors, and those which I had fulfilled satisfactorily during the day I would mark with a red cross, those I had not been called upon to demonstrate that day, would get no mark.

"But those character factors which I had actually violated during the day I would mark with a black cross.

"I began to check myself from day to day and to compare my 'blacks and whites' from month to month and year to year. I was glad to notice an improvement as I grew older."

These are the character factors mentioned above:

Altruism	No fault finding
Ambition	No talking about others
Brevity in speech	No talking too much
Concentration	Optimism
Calmness in temper	Perseverance
Clean body	Physical exercise
Clean speech	Pleasant voice
Clean thought	Punctuality
Clean conduct	Patience
Cheerfulness	Politeness
Courage	Reverence (Divine)
Decisiveness	Parent
Determination	Home and Family
Economy	Country
Energy	Respect superiors
Enthusiasm	Respect fellow men
Firmness	Readiness to compromise
Faith	Recreation—"Manful not sinful"
Gracefulness	Self esteem
Honesty	Self control
Hopefulness	Self confidence
Industry	Sense of humor
Initiative	Sleep and rest
Justice	Sympathy
Judgment	Sincerity
Love toward all	Tact
Loyalty	Truthfulness
Moderateness	Thoroughness
Modesty	Unselfishness
Neat appearance	
No argument	
No sarcasm	

—Hints & Helps.

# A WOMAN DID IT

The first Baptist Sunday School in what is now Missouri was organized by a woman. It was probably the first Sunday School of any kind anywhere in this country west of the Mississippi River. The school was organized in 1807, one hundred and twenty-two years ago, in Southeast Missouri, in Saint Francois County, just south of what is now the town of Farmington.

It is said that the school was a model school for the time and that it continued in successful operation for many years. The organizer was Mrs. Sarah Murphy, the widow of Rev. William Murphy, a native of Ireland who had come from East Tennessee with two others nine years before to locate claims, and who died on the way back home as he was returning for his family. Six years later, the widow came to Missouri with two sons and a grandson and settled on the claim which had been located by her husband.—Missouri Baptist Bulletin.

Loquacity has many pitfalls, but silence none.  
—Apollonius Tyana.

# "GIVE A THOUGHT TO AFRICA"

Give a thought to Africa!  
Neath the burning sun,  
Hosts of weary hearts are there,  
Waiting to be won.  
Many idols have they,  
But from swamp and clod  
Many a voice is crying out  
For the living God.

Give your love to Africa!  
There' our brothers call.  
Bring release from slavery.  
Break sin's bitter thrall.  
White shall love the black man,  
Each forget the past;  
In the Father's house above,  
All will meet at last.  
—Hosea K. Nyabonga.

The author of the above verse is a native of Uganda, East Africa. He is the eldest son of a native king and, consequently, is heir-apparent to the throne. He is a devout Christian, has a fine mental endowment, and is fitting himself for the largest possible service to his people on his return to Africa.

Brother G. C. Hodge just closed a six days meeting with Hickory Flat Church, of which Rev. H. M. Collins is Pastor. It was a good meeting. There were eleven additions to the church, five on profession of faith and six by letter, and the whole of the membership was greatly revived. Each afternoon during this meeting Bro. Hodge taught a splendid class in Christian Stewardship.

The First Baptist Church of El Dorado, which has been pastorless since Dr. W. H. Knight resigned several months ago, recently extended a call to Dr. J. R. Hobbs, pastor First Baptist Church, Birmingham, Ala., but Dr. Hobbs declined the call. Dr. Hobbs was formerly pastor of the First Baptist Church of Jonesboro, and his many friends in Arkansas would be glad to see him come back to the state.

Have you noticed that the Association Against the Eighteenth Amendment is led primarily by very rich men? Have you noticed also that they are beginning to command the columns of our "dry" (?) newspapers? And most of all, have you noticed that the men who are waging the battles of the organization have never done an outstanding work for the welfare of the laborers? These things are worth keeping in mind.—Baptist and Reflector.

Rev. G. A. Cooper, of Raymondville, Texas, held a splendid meeting at Cross Roads Baptist Church, near Decatur, Miss. He reports 22 members, 16 of them for baptism. The Baptist Record was placed in 90% of the homes of the membership. This was Bro. Cooper's third meeting with this church, and he was invited to hold another meeting there next Summer.

We deeply appreciate the fine work Bro. Cooper has done for us while in Mississippi, and pray that God's blessings may rest upon him and his work on his return home. May others follow his example, and help us to get the denominational paper in the homes of the people.

Pastor D. W. Moulder is rejoicing with the saints at Pine Grove in Simpson County, where he has just closed a meeting. He did his own preaching except on Sunday morning, when his son, C. S. Moulder, preached. There were twenty-five additions to the church, fifteen by baptism and ten by letter. Brother Moulder organized this church and preached here eleven years; went elsewhere for thirteen, and returned to the flock last year. The last day of the meeting sufficient funds was raised to re-paint and cover the house. The women propose to hold a weekly prayer meeting.



## Editorials

### A DAY IN LONDON

This is written specially for boys who would like to see a small section of London through somebody else's eyes; and not for those who know more about it than the writer knows. When I was a small boy, a big boy would come up behind me and ask if I "wanted to see London". If I said yes, he would put his hands on both sides of my face and lift me bodily from the ground by the neck. This is not that.

I started out with somebody who knew how to get about in London. From home early in the morning we walked a quarter of a mile to the underground station. Here tickets were bought (we "booked") for "Temple", which is a station of the underground railway where you come up out of a hole in the ground and find yourself in the light of day on the bank of the Thames River with people and all sorts of vehicles running around you, and big buildings hiding the sky from your view except on the river. But down under the ground we got off one train and got on another without coming above ground. To do this you have to do a good deal of twisting and turning and going up and down by stairways, by different kinds of elevators ("lifts") at different places. But you can make it if you keep your eyes open, follow the signs and sometimes follow the crowd, but they are not all going the same way.

When we came up out of the earth, a short walk down the river brought us to the office of the Associated Press of America. From here I get my directions. You learn to turn to right or left, for you do not know east from west.

In sight was the dome of St. Paul's Church, one of the sights of London. I walked to this and inspected it the best I could from the outside. It was too early to go inside. It occupies about a city block, was built centuries ago and has some of England's illustrious dead buried in it. In America we are proud of a new church. In England their pride is greatest in the oldest church building, or Cathedral. History and memory are their specialties. It seems that some part of their old buildings is generally undergoing repairs. To one accustomed to light and cheer in a church these places seem gloomy enough. And while our graveyards are close by the church, in England the dead are often buried within the cathedral. I had been in St. Paul's six years ago and was not specially interested in seeing the inside again.

After something like an hour hereabout, on a "bus" I went over to Westminster. This is the most famous church structure in England, certainly in London, famous for its architecture, its age, and especially famous as the burial place for the famous people of the past. Some of them are kings and princes. But there are famous men in literature, in war, in statesmanship, in engineering and other arts. A few Americans have memorials here, though not buried here. I saw a bust of Longfellow. Last year there was buried here the remains of Great Britain's "Unknown Soldier", as we have in Arlington, near Washington, and as the French have at the "Arc de Triomphe" in Paris. As I saw this burial place yesterday a large number of people were standing about it and there were wreaths of flowers at the head. The name and rank of the soldier are unknown to anybody, but it is the body of one killed in the World War.

From Westminster I walked possibly a mile to Buckingham Palace, where the king and queen are at present. I did not go to see them, but to see the "relief of the guard". I had seen this at St. James Palace six years ago, and was so impressed with it that I wanted to see it again.

It did not seem so imposing this time, though quite interesting. I passed by the barracks where groups of soldiers in khaki were out going through the drill. They were quite snappy and alert, and marched and turned with great precision. Some of the officers were quite gaily dressed.

But these fellows were not to be compared with those on guard further on, down at the palace. In front of the palace is St. James Park, which is as big as a small town and beautifully kept in grass and trees and flowers and lakes, with well kept walks and comfortable seats. Here were many people resting and a multitude of children playing. On the north side is the Palace surrounded with very high iron fence. You have perhaps seen pictures of the Palace. It is impressive in size, though not what we would call beautiful. It is guarded constantly by soldiers in brilliant uniforms, mostly red. These soldiers wear "beavers", or head covers half as big as a barrel, and said to be made of bear skin or fur. The sentries try to see how tall and straight and still and solemn they can look. These are outside the high iron fence. Inside the soldiers on guard seem constantly in motion, or drilling. There were several thousand people gathered in front to see the show. They tell me there is always a crowd. The royal flag was flying over the palace, indicating that the king was inside.

At a certain hour every day the guard is changed, one giving place to another. Soon we heard the bagpipes of the Scottish Highlanders coming in the distance. As they came into view we saw they were dressed, not like the soldiers already on guard, but in kilts or shirts which come down nearly to the knees; with short thick socks into which is stuck a short sword or knife; a plaid scarf like the kilts is worn over one shoulder and under the other arm. They have a big head gear like the other guard, except that down the back of their necks hangs a cluster of tails of some black furry animal. Their "beans" seem to have a permanent wave.

From an opposite direction came another group of the same sort of men except they didn't have the bagpipes. They had, I think, a drum and fifes and were playing a tune that sounded like "Yes, Sir, that's my baby". They were the chestiest looking bunch you ever saw, particularly the fellow who was so swelled up he looked as if he were about to burst the buttons off his coat. Well, I stood and watched them prance around till I was tired, and then I walked back through the park thinking this was rather an expensive show to keep up. I was glad to hear an American who had been in the fighting in France during the World War, say that all this military stuff did not appeal to him. He had no use for it.

My next visit was to the National Art Gallery, where paintings of the greatest artists in England and in the world have been collected. They had Italian and Dutch and English and others, but that is a long story and I am not an artist. Maybe some of you would rather hear the account of a visit to the Zoological Gardens, and I may tell you about it some time. Or maybe not.

### LONDON CITY TEMPLE

Having an idea that about as good preaching could be heard here as anywhere in the city, the editor and his kinsfolk made their way (or followed the "underground") to this place of worship on Sunday morning. Since the days of Joseph Parker (for he made it famous) we had heard of this pulpit, and were glad to at least see the place where he had preached. As a young man of twenty-one we heard this famous preacher in America when he was making a lecture tour through the States. In memory is still embedded his subject, "Clocks and Watches", and how he interpreted varieties in character by the face and hands and inside of a clock. But most

of all we remember his leonine English face and majestic presence. By the way the lion is quite the favorite animal in Britain.

The service had just begun as we entered, and we were courteously ushered to a side pew halfway to the front. Here we could hear well—and see. The house filled up comfortably, but was not crowded. It was decidedly the largest congregation we saw at any of the services. The auditorium including galleries seems to seat about 1,500 people. There were few in the galleries and there were probably less than 1,000 people present.

The congregation was made up largely of visitors from what I could see of their conduct and from some remarks of the preacher. There were a good many "clergymen" present, judging from the cut of their collars. And there were doubtless other preachers present beside myself who did not advertise their ecclesiastical distinctiveness by the cut of their clothes. This is the season for vacation of preachers in England and they seem to like to hear a good sermon. It is also the season of the American tourists, of whom there are said to be hundreds of thousands in London. And some of them go to church on Sunday.

The singing was good, though most of it was like a chant and the music was not familiar to this writer. The preliminaries were quite lengthy and the sermon was not short, the latter being 40 or 45 minutes and the whole service lasting an hour and a half. Generally they sang a hymn through, being about six verses. But the last one was cut short, as we do in America when the sermon is long. One hymn was familiar and beautiful, and we enjoyed joining in the singing. This was Barnard's hymn "Jesus the very thought of thee with sweetness fills my breast". It is a great hymn and a tune exceedingly musical. We can say also that the choir in the loft above the pulpit could put more music in the "A-men" than we ever heard before, particularly when they said it three times.

At first we were not favorably impressed with the preacher, who to our disappointment was an American supplying at the Temple for a while. He was Dr. Oswald McCall of Berkeley, California. I don't know whether he is akin to "Scotch-ic" or not. He seems to be an Englishman or Scotch who lived in Canada and then migrated to California.

At first we were not favorably impressed, as a good brother had told us that the Sunday before the preacher in this pulpit had preached on "Up From the Jungle", using as his text in Romans seven "The things that I would I do not". He attributed the inward conflict in man to the original animal which had not been evolved out of us yet. I was also disappointed in that he closed his first prayer without mentioning Jesus. But he improved in his second.

He read from the book of Ecclesiastes and took the whole book for a text, not a bad idea in this case any way. He asked the question "Is Life Worth Living?" I was looking for him to say "It depends on the liver", but he said it depended on the way you live. He had the regulation three divisions to the sermon, and preached a thoughtful, helpful sermon, though I thought he need not have been so sparing in his references to God. Solomon certainly gives a fine opportunity to adjust life to God, when after all his mental wanderings and confusion he says at last, "Let us hear the conclusion of the whole matter, Fear God and keep his commandments for this is the whole of man". In every other part of the service there was a fine worshipful spirit, a genuine desire to realize the presence of God. There is no good reason why the sermon should be an exception. Indeed why should it not have this as its sole purpose? But we went away feeling that we had been to the house of God, as we started out saying in our hearts, "I was glad when they said unto me Let us go into the house of the Lord".



Nothing pays such big dividends as right living. It brings joy to us and happiness to other lives.

Don't forget at the meeting of your association to try to secure five new subscriptions necessary to obtain the Bible we are offering.

In sending in your renewal, ask a friend to subscribe, and help us to place the Record in some Baptist homes who are not now subscribers.

Religion is not a flashlight to be used only in emergencies. It is like sunshine that steadily lights the path of life and helps others along the way, too.

After seven years of faithful service Pastor J. A. Chapman resigns his pastorate at Strong Hope and other churches in Copiah County. His postoffice is Wesson. He is the sort of man that gives himself wholly to the work on his field.

Pastor J. J. Mayfield of Canton helped Pastor J. L. Hughes in a good meeting at New Concord Church, south of Newton. Fifteen were added to the church. This church takes no collection but local expenses are well provided for by voluntary offerings.

Brother S. S. Perry, of Medford, Okla., is visiting in Mississippi, making Crystal Springs headquarters. He will be in the state three or four weeks. He will be glad to supply for any church needing his services. Address him General Delivery, Crystal Springs.

Brother W. H. Wilkerson reports a good meeting in Liberty Church, Kemper County, in which Rev. Barney Walker assisted. The church was greatly revived, twelve additions by baptism, among them two middle aged men and part of their families. Most of them who joined were between 12 and 20. Brother Walker was unanimously asked to be with them next year.

A reader sends a high tribute to the life and work of Brother T. W. Green, formerly of Newton, now at Magnolia. We are sure his right ear must have been burning when the good words were written of him by one who knew him as a teacher at Dixon and as pastor at Newton. We know of few things that could make one's heart gladder than such words of affectionate appreciation of a pastor.

Brother B. E. Massey writes that the Lord is prospering his work at Lakeview Church in New Orleans, with every department greatly enlarged, additions nearly every Sunday, and the largest crowds in the history of the church. He also preaches every Sunday afternoon at Lafitte, thirty-four miles back in the marshes where the people live by trapping and fishing, and gathering moss. Few of them ever saw a Bible or heard a sermon before. The church is composed of people rescued from Romanism. He asks for your prayerful support.

#### OPPORTUNITY

But once I pass this way,  
And then—and then, the silent Door  
Swings on its hinges—  
Opens . . . Closes—  
And no more  
I pass this way.  
So while I may  
With all my might,  
I will assay  
Sweet comfort and delight  
To all I meet upon the Pilgrim Way,  
For no man travels twice  
The Great Highway  
That climbs through darkness up to light,  
Through night  
To day.

—John Oxenham.

## Convention Board Department

R. B. GUNTER, Corresponding Secretary

#### Fellowship of Interests

We have noted in some papers suggestions favoring the payment of debts on certain institutions and agencies by taking them one at a time. We are not passing judgment in this article, but simply calling attention to some things which we do well to consider in order that we continue within the bounds of equity and justice as relates to all Denominational enterprises.

In the first place, in advocating the payment of debts on one agency or institution we should be careful to see that our motive is not to clear our own particular interest of debts before clearing all other interests. In other words, we must avoid selfishness.

In the second place, we should bear in mind that since all interests are in the Denominational program that each should share in the funds raised in proportion to the obligations of each particular interest.

In the third place, we do well to respect our

cooperative program which has united our work and workers better than anything which has ever been undertaken. A leading member of another denomination remarked a few days ago that the Baptists were better united in carrying forward the work of the Kingdom than was his own denomination.

In the fourth place, one fact is very apparent and that is that for the safety of the denomination and for the preservation of its credit our churches, through the State Convention, should determine the policies and programs for each year insofar as the work beyond the local churches is concerned. Institutions and Boards must not make plans and incur obligations irrespective of the Convention's wishes. Every board of trustees is indirectly the servant of the churches, selected and elected by the churches, acting through the messengers during the sessions of the State Convention. There is great need for clarifying the thinking of our people along this line.

#### PROMISING YOUNG MEN AND WOMEN OF MOUNTAIN REGIONS AIDED IN THEIR EDUCATION BY OPDYKE FUND

By Frank E. Burkhalter

From the interest that has accumulated from the Dorothea Van Dousen Opdyke Fund for the education of mountain people in the South, fifty-four young men and women have already received notification that they will be aided to the extent of \$100 each on their school expenses this year by the Executive Committee of the Southern Baptist Convention. It is probable that twenty or thirty more young people may be aided from this same source during the current school year.

The Opdyke Fund was given by the late Mrs. Opdyke of Jamestown, N. Y., as a memorial to her daughter, whose name the fund bears, the daughter having died in early womanhood. Mrs. Opdyke became interested several years ago in the education of mountain boys and girls in the South, and in order that she might have a definite share in such work for many years to come she willed one-half of her estate to the Southern Baptist Convention to be used in this direction. The Convention entrusted the handling of this fund to its Executive Committee, and the Committee decided Mrs. Opdyke desired that the money should become a permanent fund for aiding individual students rather than institutions. Accordingly, it has invested the principal of the fund, amounting at present to \$112,000, in good securities, and proposes to use the interest each year in helping poor but deserving students in the mountain regions in securing an education. The available money will be given the students outright, though no student will be assisted who is not in need.

Indicating something of the character of the young men and women who will be aided this year, their application blanks reveal the fact that twenty-four of them propose to teach as a profession, six will do missionary work, four will follow nursing, three are candidates for the ministry, three are prospective mechanics, two have chosen law, two are volunteers for whatever form of Christian service they feel the Lord wants them to do, while one proposes to study medicine, one to engage in B. Y. P. U. work, and one desires to become an editor. Seven have not decided as yet what their life work will be. The oldest person on the list of approved applicants is 36, while the youngest is 14. The average age of the applicants is 18 years and six months.

Of the fifty-four candidates approved by the committee, so far, twenty-two are residents of North Carolina, seventeen of Tennessee, seven of South Carolina, four of Kentucky, three of Missouri and one of Arkansas. Mars Hill College will draw seventeen of the students this year; Fruitland Institute of Hendersonville, N. C., seven; Alexander Schools, Inc., Union Hills, N. C., two; Watauga Academy, Butler, Tenn., ten; Cosby Academy, Cosby, Tenn., four; North Greenville Baptist Academy, Tigerville, S. C., three; Magoffin Institute, Salyersville, Ky., three; Berea College, Berea, Ky., one; Southwest Baptist College, Bolivar, Mo., two; and Arno Baptist Academy, Blue Eye, Mo., one. Thirty-nine of the beneficiaries are young women, and fifteen are young men.

If the spirit of Mrs. Opdyke sees how this fund is operating, the writer has no doubt but that she rejoices in heaven over the good her money is doing in helping these deserving young people get an education. One of the Kentucky beneficiaries has a widowed mother who is trying to support eight children. Yet in spite of that heavy load this dear woman has gone out in her community and organized a Sunday School, a Woman's Missionary Society and a prayer meeting. One of the young men beneficiaries in another state is helping a widowed mother support five younger children. One of the girls helped is an orphan. Another has taken in washing to help meet her school expenses heretofore, while one of the boys aided has been doing janitor work. One girl has cooked during the school term and served as telephone operator in the summer season.

May the stewardship of this Northern Baptist woman prove an inspiration to our Southern Baptist men and women of means and lead them to invest liberally of their means in the ongoing of Christ's kingdom.

Union Baptist Church, Clarke County, W. E. Carter, Quitman, Miss., Church Clerk, sends us a nice list of names, 90% of the resident families in the church. We thank Brother Carter and the good people of Union Church for the help and cooperation they have given us. May God's richest blessing rest on this church and its membership.

A map of Mississippi will greatly help out with the State Mission S. S. Lesson on September 15th.



## FROM PIKES PEAK TO THE PACIFIC

## II. Taos, N. M., Adobe Capital

By John J. Lipsey

It was late afternoon when we drove into Taos, New Mexico. It was our plan when we began the trip to stay in cottage camps at each stop until we reached the coast. We had heard that these were good, but as we had not tried them, we were not sure. This was to be a new aspect of life for us, like stopping at a new edition of the old-time inn. Instead of the road to Canterbury, we were traveling the Santa Fe trail. Our nighttime neighbors would not be monks, nuns, wives of Bath, knights, Reeves and shipmen, but tired passengers from cars which bore licenses from Kansas, Oklahoma, Oregon, Tennessee, Ohio, Maryland, Massachusetts and many other states. And the tales they would tell would be mostly about how many miles they had made that day, how good or bad the roads were, and how hot it had been.

The first cottage camp we came to did not come up to our expectations. We rubbed the cold cream from our wind- and sun-burned faces and arms and went on to look for another. We followed a narrow street which suddenly brought us to a public square, the ancient plaza. On the other side of the plaza we saw a great adobe building, built in Indian pueblo style. This we recognized as a famous and expensive hotel, the Don Fernando. We had no intention of stopping there, but we hoped to find near the hotel someone who could direct us to another cottage camp.

At the end of the hotel a sign-board read, "Information" and "Gasoline". We needed both, so we turned in there. There was neither information nor gas there. But there was a Mexican girl standing at an open well, drawing water therefrom with a rope, pulley and bucket. It was a shock, that sight. The last time I had seen water drawn from a well with a bucket, I think, was in a much-loved little college town in Mississippi, 1,500 miles and 20 years away. And here, around the corner of a famous and fashionable hotel a girl, dressed in bright garments, drew water from a well while a dusty traveller watched. I wonder if Jacob, when he arrived at Laban's well, was half as much enamored of Rachel as he was of the water.

I looked around me. On my right the hotel, built of adobe; facing me a shop, built of adobe; on my left a dwelling, built of adobe. I looked down. The very road was made of adobe! We had come, I think I may say, to the capital of adobe-land. For Taos is a town which has gone adobe.

Maybe you know all about adobe. I am going to tell you what I learned about it at Taos. Having lived for some time in Colorado I knew that it was commonly pronounced "dobey"; that the presence of adobe, unalloyed with gravel, in a roadway made the roadway dangerous in wet weather; and that resident Mexicans used it to patch their poor houses with. There are, of course, adobe houses in Colorado, but I had not seen them.

Adobe is a clay, varying in color in various localities from yellow-brown to gray-brown. It mixes easily with water, and becomes slippery on a flat surface, or in a container becomes a smooth paste. Mixed with water, straw, and ox-blood (or manure) it makes fine material for sun-dried bricks, for it does not ordinarily crack with the drying. The smooth paste makes a plaster for a wall of adobe bricks.

The art of making sun-dried bricks, I am told, was not known to the aboriginal Indians. The Spaniards taught them this. The bricks are molded to a size about four times that of the common bricks of commerce, and laid in the sun to dry. They are not kiln-dried. I have seen them made in a manufacturing brick-yard on a wholesale scale. I have seen them made out of the earth dug up at the excavation for a building and for use in constructing that building—a case of build-

ing material on the ground. And I have seen a squaw at an Indian pueblo mix up the filthy mass with a hoe.

Don't think that only the humbler dwellings are built of adobe. At Taos, the art galleries, banks, churches, club-houses, restaurants, garages, studios, stores, the best hotel, and dwellings of the better class are made of it. And with reason, for not only is it a cheap building material and close at hand; it is one suitable to the country, considered "artistic", and best of all is a splendid insulation. I know that adobe houses are delightfully cool in hot weather, and, I am told, are warmer in winter than frame houses. Of course there is upkeep, for the exterior plaster will peel off. But I saw adobe walls more than two hundred years old which were in houses still in use. Some of these walls were four feet thick.

When we had done with gaping at the well, we found some courteous persons who directed us to the Log Cabin Camp. That was its name, but it was mostly adobe, and was comfortable. We had two beds, electric lights and running water. There were shower baths with hot water near-by. I tried to discover where the running water came from but could only conjecture that a windmill-pumped the water from a well. There is no municipal water system, and all about us were open wells with constantly used ropes and buckets.

We parked the car under a shelter directly in front of our door, unloaded our baggage and stayed for three profitable days.

There is still more to be told of Taos.

## EXPERIMENTAL RELIGION

By H. H. Smith

Cyprian, one of the Church Fathers of the third century, in a letter to Donatus, gives us a glimpse of the spiritual life of the early Christians:

"This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend some high mountain and look out over the wide lands, you know very well what I should see—brigands on the highways, pirates on the seas, armies fighting, cities burning, in the amphitheaters men murdered to please applauding crowds, selfishness and cruelty and misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are Christians—and I am one of them."

Note the vigorous spiritual life of these early Christians, living in a wicked age. They bear slander and persecution heroically and are "masters of their souls." Moreover, they had "found a joy which is a thousand times better than any of the pleasures of our sinful life." To them, Christianity was not simply a doctrine, something to be believed, but a life most sensibly experienced. Are we getting away from primitive Christianity in this respect? Are we putting the proper emphasis upon Christian experience? Those who "experience" religion are usually the most efficient workers for the Kingdom. The apostles, filled with the Holy Ghost, bravely faced persecutions and prisons, declaring that they could not but speak the things they had seen and felt.

Right here is where Christianity is superior to all other religions. Jesus Christ gives us a Christian experience of God. If one would appreciate what this means, let him study the nations of the Far-East, groping after God, if haply they might find Him. The failure of even the most earnest seekers, without Christ as Guide, is tragically pathetic. They make pilgrimages, lacerate their bodies, and practice the most ascetic habits, but all in vain. Contrast their experience with that

of a poor Methodist woman of the eighteenth century. What else but the abiding presence of God can give such peace and joy?

"I do not know when I have had happier times in my soul than when I have been sitting at work, with nothing before me but a candle and a white cloth, and hearing no sound but that of my own breathing, with God in my soul and heaven in my eye. . . . I rejoice in being exactly what I am—a creature capable of loving God, and who, as long as God lives, must be happy. I get up and look for a while out of the window, and gaze at the moon and stars, the work of an Almighty hand. I think of the grandeur of the universe, and then sit down and think myself one of the happiest beings in it." Ashland, Va.

## GREATER SUFFERER THAN PAUL

One of the vacation books which we have read is the "Splendor of God," by Honore Wilson Morram Judson. The book is perfectly fascinating and if one reads a dozen pages he will go through to the end, though there are 374 pages of reading matter. The price of the book is \$2.50, and it is published by William Morrow and Company, New York. It can be had from the Baptist Book Shop, Raleigh.

This is in no sense an advertisement of the book, but if it were, we could not use the space given to it to better advantage. If this book could be placed in the home of every Baptist family in the South, and read aloud by one member, or privately by each member, it would so stimulate the interest in foreign missions among our people that we would pay off all our indebtedness on the Foreign Mission Board and send out new missionaries in large numbers.

It is said that before Mrs. Morrow wrote this book she was an atheist, but after reading several biographies of Judson she was converted and is now an earnest Christian.

Most of our people know the life of Judson in a general way, but we are sure that many, of whom this writer is one, did not have any adequate conception of the suffering endured. We said his sufferings were greater than those Paul endured for the Gospel's sake. There was nothing that Paul was not willing to endure for the sake of the Master, whose "bond slave" he rejoiced to call himself, and he did suffer as few men have in the service of the Master. Tradition, which is thought to be entirely trustworthy says that Paul was beheaded by Nero, but the sufferings of Judson were worse than death. But Paul labored among a people of culture. While they bitterly opposed him in his work, and persecuted him from city to city, they were, at least, somewhat of his class intellectually. But the Burmese were ignorant, superstitious, filthy, and repulsive in almost every respect. Rangoon, where the Judsons first landed and began their missionary operations, reeked with filth. The jungle was a cesspool, from which emanated fevers that were very virulent. A child born on the way to Burma was buried at sea, and two others born in the fever infested country fell victims of the dread miasmatic disease and died.

Paul was put in a dungeon and his feet made fast in the stocks, but he remained there only part of one night, while Judson, with several companions, was shackled and confined in an indescribably filthy dungeon for eighteen months. He carried to his grave the marks of the manacles on his wrists and ankles.

His wife, Ann Hasseltine Judson, was in many respects his equal and in some his superior. She was not imprisoned, but often suffered from the fever, and her mental agony was such as few mortals have ever borne, as she knew the awful condition of her husband in the jail at Ava. It was her strong personality which gained the favor of the wife of an official, and through her intercession Judson and his companions were finally released.



Sir Alexander Campbell was leading the English forces against Burma. Terms of settlement were offered. Judson was sent for by the Commander-in-chief of the Burmese forces to advise as to whether the terms should be accepted. He advised their acceptance, and after considerable parleying the Burmans agreed to the terms. This put Judson in high favor with the British, but gained for him the ill-will of the Burmese authorities. He went back to Rangoon, and soon after was asked by a British official to accompany him to Ava to conclude the terms of settlement. While he was away on this mission news reached him of the death of his devoted wife. This was the most crushing blow that had come to him. Soon after the death of his wife his little baby daughter died. This double sorrow almost dethroned his reason.

Reinforcements had come from America, among whom were Mr. George Boardman and his beautiful young wife, Sarah. The Boardmans had two children living, George, Jr., and a little girl. They lost the first little child soon after reaching Burma. Boardman developed tuberculosis and died when his great usefulness was just beginning. Judson and Mrs. Boardman were married, and this second wife was as faithful and consecrated as the first, though she was not called on to suffer as the first Mrs. Judson had done.

It will be remembered that the Judsons started to Burma as Congregationalists, and on the way, as they studied the New Testament, were led to adopt the Baptist faith. This threw the responsibility for their support upon American Baptists, who accepted this as God's call for them to undertake foreign mission work. Though the Baptists of America were at that time few in number and poor in this world's goods, they organized a Mission Board, and sent out reinforcements from time to time, until there was a considerable force at work, and little churches were planted at strategic points throughout the country. Judson spent many years translating the Bible into Burmese. We do not believe American Baptists are doing anything like as much now, according to their ability, as they did when the support of Judson and his associates was thrown on them.

We strongly advise every one who can buy, or borrow, this book to get it and read it. Every Baptist preacher should read it, and give its contents to his people. When the writer finished reading the book he felt that he had never made a real sacrifice in all his life.—Editorial in Biblical Recorder.

#### THE B. B. I. EMERGENCY APPEAL IN MISSISSIPPI

W. W. Hamilton, President

The Baptist Bible Institute is profoundly grateful to the Baptists of Mississippi for their generous response to our Emergency Appeal.

We are also deeply indebted to the Executive Committee of the State Board of Missions, Editor Lipsey, Secretary Gunter, the State W. M. U., and to other denominational leaders and workers for their cooperation and assistance during this appeal.

We began our Southwide appeal for funds in Louisiana and Mississippi and made a short, intensive canvass of both states, culminating in a special "B. B. I. Day" in the churches on Sunday, July 14. To every church, to every other organization and individual that did on that day make or has since made an offering to the Institute, we would express herewith our grateful thanks and appreciation.

Various reasons made it impossible for many of our churches to take offerings for the Institute on the Sunday designated. Some of these churches have since then sent in their checks.

That some psychologists are endeavoring to pigeon-hole God and X-ray the Divine, does not, I imagine, greatly alarm that Creative Power in which all things, even psychologists, subsist.—Stanwood Cobb.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### TITHES AND OFFERINGS AS RECORDED IN THE BIBLE

(Continued from last week)

#### V. From John the Baptist to the End of Apostolic Days.

1. The priesthood is different.
2. The place of meeting is different.
3. The law is different.

(1) The law concerning the priesthood is different.

(2) The law concerning sacrifices, tithes and offerings is different.

A. Sacrifices. (a) The altar is different. (b) The priest is different. (c) The sacrifice is different.

a. This sacrifice is better than any other, therefore no other sacrifice for sin will be acceptable to God.

b. This sacrifice was offered once for all time and for all people, therefore no other sacrifice will be acceptable to God.

(For discussion of the foregoing, see last week's issue.)

c. When this sacrifice was offered, the altar (cross) was destroyed and the highpriest (Jesus) ascended and entered into the holiest of holies in Heaven. It is impossible, therefore, (without the altar and without the highpriest present) for anyone to ever offer another sacrifice for sin.

"Every priest standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered one sacrifice for sins forever, sat down on the right hand of God; henceforth expecting till his enemies be made footstool of his feet. For by one offering he hath perfected forever them that are sanctified." (Heb. 10:11-14.)

d. Since this sacrifice was offered up for the sins of the world, all people may without further sacrifice be cleansed of their sins by faith in Christ.

"And the Holy Spirit also beareth witness to us; for after he hath said, This is the covenant that I will make with them after those days, saith the Lord: I will put my laws on their heart and on their mind will I also write them; then he saith, And their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." (Heb. 10:15-18.)

#### B. Tithe.

During the period From the Land of Canaan to John the Baptist, the law required the Israelites to give three tithes. The first tithe was holy unto the Lord. All of it was to be brought to the temple and offered to God as a heave-offering, and all of it was used for the support of the Levites (Num. 18:24; Mal. 3:10; Num. 18:21). The second and third tithes were not to be offered as a heave-offering. The second tithe was to be brought to the temple and eaten by the people who brought it, together with their sons, their man-servants, their maid-servants and the Levites within their gates (Deut. 12:17-28; 14:22-27). The third tithe was not to be brought to the temple at all. It was to be laid up within the gates of those who tithed it, and was used for the support of the widows, the orphans, the poor and the Levites within their gates (Deut. 14:28-29; 26:12-14).

This law governing tithes was given under the Levitical priesthood. When, therefore, Jesus, who was of the tribe of Judah, became priest and the priesthood was changed from the tribe of Levi to the tribe of Judah, this law governing tithes was disannulled, viz., made completely null and void.

"Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need was there that another priest should arise after the order of Melchizedek, and not to be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And what we say is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life: for it is witnessed of him, Thou art a priest forever after the order of Melchizedek. For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope through which we draw nigh unto God." (Heb. 7:11-14.)

Jesus is not a priest after the order of Aaron (Levitical priest). Jesus is the priest after the order of Melchizedek. Christians are, therefore, to be governed in their tithing not by the law that was given under the Levitical priesthood, but by the principles that were practiced under the priesthood of Melchizedek, and that were announced under the priesthood of Christ.

Melchizedek was priest of God most high, not only before the Mosaic law was given, but also before any distinction was made between the Jew and the Gentile, and since Jesus is a "priest forever after the order of Melchizedek" and since Abraham is the father of the faithful, the same principles that led Abraham to pay tithes to Melchizedek should also lead every Christian to pay tithes to Christ. There was no law, so far as we know, during Abraham's day compelling people to tithe, but Abraham paid tithes to Melchizedek because:

(A) Melchizedek blessed him.

Abraham was returning from battle when Melchizedek went out to meet him and blessed him. After receiving Melchizedek's blessing, Abraham expressed his appreciation of the blessing by giving to Melchizedek a tenth of all the spoils of the battle he had just won (Heb. 7:1-3). This is, so far as we know, the only time Abraham was ever in Melchizedek's presence, and the only time Melchizedek ever blessed him.

Since the days of John the Baptist, Christ is priest of God most high, and he blesses each one of us not once, nor twice, but continually—every day and every hour he blesses us. He blesses us whether we are in health or in sickness, in prosperity or in adversity, in the green pastures or in the valley of the shadow of death. No matter what our experiences may be, he maketh all things work together for good to them that love the Lord.

We never get so far from home, or in crowds so big, or in places so dark but that he is ever present with us. It is he who found us and saved us when we were lost in our trespasses and sins. It is he who died in our stead, and thus redeemed us from the curse of the law. It is he who rose again, and is now at the right hand of God making intercession for us. It is he who strengthens, keeps and sustains us. Surely every one of us should show our appreciation for all his manifold blessings by giving him at least one-tenth of all our increase. Since he watches over us continually and blesses us continually, we should tithe continually. (I Cor. 16:2.)

(To be continued)



# Mississippi Woman's Missionary Union

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## PROMOTION DAY PROGRAM

### Introduction.

Plan for the promotion day program several weeks in advance.

Make attractive posters, announcing it, to be put in the different departments of the Sunday School and B. Y. P. U. Put one where the people will see it leaving the auditorium. Announce in Church Bulletin.

Have the program from three to four o'clock in the afternoon in the Church auditorium. Have the places marked with each of the colors for the Sunbeams, R. A.'s, G. A.'s, and Y. W. A.'s.

### The Program.

At three promptly have the pianist start playing "Jesus Wants Me For a Sunbeam". The Sunbeams come in singing it, marching to their places. (First verse and chorus.)

G. A.'s march in following the Sunbeams singing their song to the tune of "Smiles". (See G. A. Manual.)

R. A.'s follow singing their song to the tune of "Over There". (See R. A. Manual.)

Y. W. A.'s follow singing their song to the tune of "There Is a Long Long Trail". (No. 2.) (See Y. W. A. Manual.)

They all stand at their seats until each organization is in place.

Pastor leads in prayer.

The president of the W. M. U. presiding, she speaks for a few minutes on the purpose of the program. Then, introduces each group as they come upon the rostrum.

The Sunbeams march upon the rostrum. Leader speaks for three minutes upon Sunbeam work. One of the Sunbeams speaks a few words of welcome to the new members and congratulations to the ones that are being promoted. Those that are just three and are entering the Sunbeam Band have the colors pinned on them, and the leader presents promotion certificates to the girls that are being promoted to the Junior G. A. and the boys that are being promoted to the Junior R. A. Sunbeams sing "Be a Little Sunbeam". Then all march down.

G. A.'s march up, two girls escorting the girls that are promoted from the Sunbeam Band. (Jr. G. A.'s in front.) Leader speaks for three minutes on G. A. work. (Either Junior or Intermediate leader may do this.) New members welcomed by G. A. and the colors pinned on them. All give G. A. watchword and star ideals. Leader presents promotion certificates to Jr. G. A.'s, explaining that they are being promoted to the Intermediate G. A. Then to the Intermediate G. A.'s, that they are being promoted to the Y. W. A. All sing "We've a Story to Tell to the Nations". G. A.'s march down.

R. A.'s march up, two escorting the new members from the Sunbeam Band. Chief Counselor tells the object of the R. A. and stresses the importance of a study of missions by our boys. R. A.'s give motto. Ask the audience to stand and sing with them their hymn, "The King's Business". New members welcomed by R. A. and colors pinned on them. Leader presents promotion certificates to Jr. R. A.'s going into the Intermediates. R. A.'s march down to their places.

Y. W. A.'s march up, two escorting the new members from the G. A. Welcome to new members by a Y. W. A. Colors pinned on. Give Y.

W. A. watchword. President of Y. W. A. speaks for a few minutes on Y. W. A. ideals and world work. They sing, "O Zion, Haste, Thy Mission High Fulfilling". They march down.

The W. M. S. sings their hymn, "The Kingdom Is Coming".

Begin with the Sunbeam leader and end with the president of the W. M. S., having each leader pray for their new members and the ones that have been promoted. (Have these sentence prayers.)

Every one sings very softly, "Have Thine Own Way Lord". (All standing.)

At the close of this hymn they are dismissed.

W. M. S. serves light refreshments to all the organizations. —Mrs. Otho Eure, Mississippi.

## PROGRAM FOR STATE MISSION WEEK OF PRAYER

W. M. S., Y. W. A., G. A., R. A., and Sunbeam  
Watchword for the Year: "Holding Forth The Word of Life"—Phil. 2:16

### Notes

SPECIAL NOTE: There are six programs here given. Three specially for W. M. S.; the others for Auxiliaries. But it is URGED that each church observe each program. You will find in each of them information and inspiration that is needed by us all.

Special attention is called to the envelopes for the Ingathering Offering. If we reach our goal of fifteen thousand dollars every one must have a part. Distribute them at least a week ahead of time.

Take note of the daily prayer calendar for State Missions on this program. Let us enlarge through Prayer.

We suggest that the president put this calendar on the black-board at least a week before that each member may have a copy of it and be able to join in prayer with the society even though it be impossible to attend each day.

### Our State Hymn

(Tune: From Every Stormy Wind.)

Come prove me now, my Lord and King  
By this the Offering that I bring.  
Come prove my depth of love for Thee;  
And for this State Thou gavest me.

This Commonwealth from which I claim  
Each blessing that the tongue can name,  
Declares from all her hills and dales,  
That Everlasting Love prevails.

Then help us bring with joyful hands,  
An Offering mete for her demands;  
Let my full heart return to Thee,  
Praises for all Thou'st rendered me.

M. M. L.

### Theme: "My Commonwealth"

Sept. 30-Oct. 4

Slogan: "So built we the wall, for the people had a mind to work." Nehemiah 4:6.

Hymn: "Jesus Shall Reign."

Prayer, For a Deeper Spirit of Consecration Throughout the Week.

Talk: The Enlisted Churches of My Commonwealth.

(Sunday School Program for State Missions.)

Prayer for Pastors and people of these churches.

Hymn: "The Kingdom is Coming."

Talk: The Unenlisted Churches of My Commonwealth.

Prayer for pastors and people of these churches.  
Hymn: "Bringing In the Sheaves."

Companion Talk: "Ignorance, a Crying Evil of My Commonwealth."

Companion Talk: "How to Overcome this Evil." (Baptist Record, Royal Service, Home and Foreign Fields, The Window, World Comrades.)

Prayer for the Will to Overcome.

Hymn: "More Holiness Give Me."

Talk: An Appeal for State Mission Offering (Distribute envelopes.)

Sentence Prayers: Asking God's Blessing on our Offering.

Our State Hymn.

Collection, Announcements, Adjournment.

### Theme: "My Commonwealth"

Slogan: "Moreover it is required as a steward that a man be found Faithful." 1st Cor. 4:2.

Devotional: The Field is the World. Psalm 2.

Hymn: America.

Prayer: For a Spirit of Consecration During this Service.

Talk: The Christian Schools of My Commonwealth.

Prayer for all Teachers and Students Assembling in Christian Schools.

Hymn: Sowing in the Morning.

Talk: The Care of the Sick and Afflicted of My Commonwealth.

(See The Baptist Record, Sept. 18.)

Prayer for our Physicians, Superintendents, Nurses and Patients in our Hospitals.

Hymn: The Great Physician Now is Here.

Talk: The Orphan Child in My Commonwealth. (See The Baptist Record, Sept. 18.)

Prayer for Superintendents, Helpers, and Children in Orphanage.

Hymn: Scatter Seeds of Kindness.

Closing Consecration Talk: What Sort of Steward Am I?

Our State Hymn.

Collection, Announcements, Adjournment.

### Theme: "My Commonwealth"

Slogan: "Then the people rejoiced, for they that offered willingly, because with perfect heart they offered willingly." 1st Chron. 29:9.

Devotional: The Publication of the Gospel. Psalm 97.

Hymn: "The Kingdom is Coming."

Prayer, That This Service be one of Deepest Consecration.

Talk: My Commonwealth and the Cooperative Program.

Prayer, for His Will in Carrying out the Cooperative Program.

Talk: My Commonwealth and the Home Land.

Prayer for Dr. Lawrence, Miss Leachman and Others doing the work of the Home Board.

Hymn: "Come Women Wide Proclaim."

Talk: "My Commonwealth and the Foreign Fields."

Prayer for All Missionaries and their people in Foreign Lands.

Prayer for All Missionaries Waiting to Go.

Hymn: "Jesus Shall Reign Where'er the Sun."

Talk: An Appeal for State Mission Offering.

Our State Hymn. Collection, Closing Prayer.

(Continued next week)



## The Baptist Record

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
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Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### In Missouri

Mrs. Breland and the writer are  
in the great state of Missouri. I  
was with Providence Baptist Church,  
in northeast Missouri, last year in a  
meeting, so the church asked me  
back for this year. Practically all  
the revival meetings here continue  
for two weeks. Rev. Thos. J. Smith  
is pastor at Providence. He is a  
Mississippi boy, reared near Mathis-  
ton, was a member of Fellowship  
Church, Choctaw County, some years  
ago and was licensed and ordained  
to the ministry under my ministry.  
So I am visiting my son in the min-  
istry.

He and his interesting family,  
composed of one wife and three chil-  
dren, reside at Hannibal, Mo., where  
he expects to attend the La Grange-  
Hannibal Baptist College next ses-  
sion and will finish the course. Provi-  
dence is a half-time church and he  
serves Philadelphia and other  
churches nearby. Bro. Smith is do-  
ing a good work in his adopted state.

Hannibal is noted as the home of  
"Mark Twain", Samuel Clements,  
one of our country's most popular  
humorists. Mrs. Breland had the  
pleasure of visiting his old home,  
which is still kept in its original  
form. Two wax figures of some of  
his most popular characters and pic-  
tures of himself and others are in  
the old home. Huckleberry Finn and  
Tom Sawyer are shown. These were  
real persons, as was Rebecca Thatch-  
er, of his novel.

Church work in this part of the  
state is seemingly on the drag. Many  
churches are without pastors and a  
number of half-time churches are  
now having only fourth-time preach-  
ing. Considerable discontent in the  
churches and not much room for op-  
timism. It is to be hoped that these  
conditions are but a temporary lull  
in the onward march of the great  
Baptist cause in these parts. A zeal-  
ous young preacher has an oppor-  
tunity of locating here and doing a  
fine work. Baptists are far more  
numerous than any other right now.

Some Methodists and Disciples are  
here.

I attended the meeting of Pleasant  
Grove Baptist Association one of its  
two days session. The attendance  
was good and the services were in-  
teresting and the meeting was fine.  
Chickens are plentiful up here, but  
see no cornbread. Corn is grown  
here but lightbread is the fare. I  
met a number of the pastors and  
they were alive to the work. Dr.  
R. C. Long, a dentist, was modera-  
tor, and Rev. J. Rigg was clerk and  
treasurer. The association met with  
the Luray Baptist Church a few  
miles south of the Iowa state line  
and fifteen miles west of the Missis-  
sippi River.

The meeting at Providence Church  
is picking up some. Among the  
leading members of the church we  
note the following names: Fretwell,  
Carlisle, Lillard, Nichols, Moore,  
Ford, Kilkinny, Felker, Menke, Bri-  
ney, Jenkins, Washburn, Smith,  
Jones and others. Hope to be home  
by Sept. 3rd or 4th. More later.

### Notes and Comments

Rev. Earl Brooks, whose parents  
reside at Lake, Miss., is pastor at  
Maywood, Mo., and was reported as  
doing a good work and is well liked.

Rev. E. S. Flynt writes that he  
assisted Pastor J. B. Middleton in a  
meeting at Slate Springs recently  
in which 22 were baptized and added  
by letter.

Rev. E. J. Hill of Memphis, Tenn.,  
recently assisted in a great revival  
with Montrose Church, Clarke Coun-  
ty, Miss., of which he said: "Surely  
this was the greatest revival I was  
ever in. Only 8 baptized but 60 vol-  
unteered for special service". Bro.  
Hill was at one time pastor of this  
church; he has held the meeting for  
three consecutive years and is in-  
vited to return next year.

The revival season is practically  
past now, schools and colleges are  
opening, so let us settle down to an  
intensive season of advance along all  
lines of the Kingdom work. We  
have been playing at the matter long  
enough.

The monthly meeting of the Pas-  
tors' Bible Study Union will meet  
with Grenada Baptist Church at 10  
a. m. Monday, Sept. 16. The 4th,  
5th and 6th chapters of John is the  
lesson.

The Yalobusha Baptist Association  
meets with Bethel Church, near Wa-  
ter Valley, Sept. 11 and 12. Visitors  
will be welcome.

**Our own commonwealth is  
calling to us for help at this  
time. Let us all be faithful as  
well as joyful givers at this  
time.**

"Bredden and sistahs," began Par-  
son Jackson, "I hab lately heard  
many complaints 'bout de length ob  
mah disco'ses. Hereafter, de collec-  
tion will be taken up an' counted be-  
fo' I begins mah suhmon, and de  
smaller de collection, de longah de  
disco'se."—Boston Transcript.

### ORPHANAGE

As most of the children, who have  
visited relatives and friends, have  
returned to the Home we are be-  
ginning to be crowded. However,  
their familiar faces at the table and  
about the buildings make everything  
seem more homelike. And soon  
every one will be back for the be-  
ginning of school. Therefore, we  
desire to thank all who have con-  
tributed to the pleasure of some of  
the children here during the vaca-  
tion season. Possibly nothing devel-  
ops initiative more than the privi-  
lege of working or playing with our  
fellows. Since our children seldom  
have the privilege of much individual  
association here, we believe it is a  
fine thing for them to mix with oth-  
ers during vacation, provided they  
are properly cared for while absent.  
Though we have checked by enquir-  
ing about the general conduct of  
those on visits, we have had no re-  
ports that would, in any way, em-  
barrass a father or mother. As the  
reputation of our Home may be  
helped or hindered by the conduct  
of visiting children, we want to as-  
sure our friends we shall appreciate  
the courtesy if you will report mis-  
takes as freely as you report the  
good conduct of the boys and girls.  
We are trusting you to assist us so  
that the children may be permitted  
to visit, and I assure you we appre-  
ciate your cooperation.

This dry season has about taken  
all our vegetables, reduced the va-  
riety of food, and increased living  
expenses.

Our larger boys are hauling wood  
for winter from one of our neighbor-  
ing mills, assisting in improving our  
drainage, barns, and chicken houses,  
and the smaller boys are picking  
peas. We find it necessary to rush  
the work, to be ready for the begin-  
ning of school.

Our good friend, O. K. Powers,  
Kosciusko, Mississippi, has assisted  
us greatly by contributing a second-  
hand truck with which to do the  
greater part of this hauling. There-  
fore, we desire to thank him for the  
contribution.

The girls are busy cooking, clean-  
ing, and preparing clothing, together  
with other things incident to house-  
keeping.

As the Board of Trustees had to  
borrow \$7,000.00 about this time last  
year with which to run to Thanks-  
giving, we are taking every legiti-  
mate means to avoid debt this time;  
and with reasonable cooperation on  
the part of our people, we shall be  
able to do so without using the  
money contributed through the  
HUNDRED DOLLAR CLUB, which  
money we hope to be able to save  
for permanent improvement at the  
beginning of next year. So let us  
urge all our pastors to advise the  
churches that the regular arrange-  
ments for Thanksgiving cars for  
transportation of all donations and  
gifts will be made. This should be  
done at once so that preparations  
may be made to make this the ban-  
ner year for the Orphanage. Surely  
we should put forth every effort to  
make the best possible conditions for  
the development of the children here.

As this is a part of our regular  
work for all churches, as planned by  
our Convention, every church will  
doubtless desire to take part in the  
carrying out of the Thanksgiving  
program, and every pastor will glad-  
ly remind his church of the privilege  
of taking part in the work. Every  
good Baptist should have the privi-  
lege; for we have been advised that  
pure and undefiled religion provides  
for the widow and orphan as well as  
keeps the Christian unspotted from  
the world.

Though we desire to visit every  
Association, you will readily see that  
it will be impossible to do so. There-  
fore, we want to ask our pastors to  
see that the needs of our Orphans'  
Home are presented and also that  
proper arrangements are made for  
carrying on the Thanksgiving Pro-  
gram. May we suggest that the  
Moderator together with the pastors  
present cooperate in this work. I  
assure you the assistance will be ap-  
preciated.

In order to know something of our  
task, let me suggest that each of  
you estimate the approximate cost  
of caring for two hundred twenty-  
five children, which is the approxi-  
mate number here at present. (Yes,  
the number has increased and there  
are others, who ought to be here but  
can't be taken in with our present  
room.) Just think of all necessary  
expenses, such as food, clothing,  
shoes, lights, water, laundry, medi-  
cine, books, helpers, and other inci-  
dentials for one child for a month.  
Then multiply your estimate by 225  
to estimate the expense per month.  
Wonder how many have thought of  
the matter in this way? Then don't  
you believe we should realize the  
necessity for cooperation? Shouldn't  
every one do something?

If the Christian people of Missis-  
sippi can understand the real need  
for better cooperation on Thanksgiv-  
ing Day, we are confident the proper  
results will come. So please tell an-  
other that the work may be done.  
Thank you.

Faithfully yours,

—W. E. Thompson.

Mr. Fred H. Terry, Student Secre-  
tary at the University of Missis-  
sippi, requests that friends of Bap-  
tist students coming to Ole Miss this  
year for the first time send him a  
list of these students and also in-  
dicate any special talents these stu-  
dents have that can be used in  
church work.—Hazel Miles, B. S. U.  
Reporter.

### A WORD FROM BRO. J. E. WILLS

The meeting in Newton, Bro. O.  
P. Estes preaching, was said to be  
a mighty good meeting. Twenty-  
one were added to the membership  
of the church, thirteen by baptism  
and eight by letter. The church and  
community were greatly helped and  
the pastor very happy over the re-  
sults and spirit of the meeting.

I am, at present, with my family  
visiting for a few days in New Mex-  
ico. It is a great place to rest and  
enjoy a vacation. Will be back next  
week. May write you a brief report  
of our trip.



## The Sunday School Department

### SUNDAY SCHOOL LESSON

Sept. 8, 1929

**Nehemiah Rebuilding the Wall of Jerusalem, Neh. 4:6, 15-21**  
(From Points for Emphasis by H. C. Moore)

**Golden Text**—The people had a mind to work. Neh. 4:6.

1. **Heart and Hand** were dedicated to rebuilding the wall. Recall the story. (1) **Hostility** crystalized into conspiracy. The enemies of the Jews saw that their wrath must take definite form or the work they despised would go on to completion. Hence they formed a conspiracy including the Arabians, Ammonites and Ashdodites in order to fight against Jerusalem and hinder the fortifications. The conspiracy is met with vigilance. Nehemiah learns of the hostile intent, continues in prayer to God for strength, and sets a watch against his foes day and night. (2) **Dejection** caused dismay. Mockery failed to hinder and the conspiracy was discovered, but alas, within the walls of the city entered discouragement and dejection. The men of Judah felt that their strength was exhausted in the work, the rubbish was abundant and materials were not at hand to build the wall. Besides, they were filled with fear because of their adversaries whom they expected to swoop upon them and slay them. In the city and in the surrounding country the people were fearful of the military bluff of their foes. To counteract the discouragement in his own ranks and to insure the safety of his people, Nehemiah equipped his followers and rallied around him the nobles and rulers and the rest of the people declaring, "Be not ye afraid of them, remember the Lord which is great and terrible!"

2. **Sword and Trowel** were ready for battling and building. (1) **Preparation** met peril. Nehemiah was thus confronted with great danger and there was a possibility that he would fail in his mission, though backed by the authority of the king and the power of Persia. With sneering, conspiring foes around about, and with weakened, discouraged people in his ranks, there was room for real leadership and demand for constructive statesmanship. Nehemiah was the man of the hour and he rose magnificently to the occasion. He encouraged his followers; he armed them; he organized them; he planned for them; he assigned them work; he inflamed their patriotism; he provided for their safety; he inspired them onward to the best they could do. And he himself stood at the forefront, gifted, tireless, energetic, trusted, effective. (2) **Progress** accompanied safety. "So we labored in the work." The able-bodied men stood at their tasks, every builder having his sword girded by his side ready to be summoned at any moment to the point of attack, ready to lay down the

trowel and take up the sword at a moment's warning. There were also those who held spears "from the rising of the morning till the stars appeared." The servants lodged within the city as guards by night and laborers during the day. So the work advanced. Not one of the workers from Nehemiah to the

menial stopped his task even long enough to change clothes. Of course the mockers and conspirators in the presence of such zeal, activity and military preparation would not dare make the proposed attack. The fear within the walls also vanished like mists before the morning sun. Nehemiah was master of the situation. The work went forward, the walls were rebuilt, and the Holy City once more stood forth in its strength.

"Who's the absent-minded one now?" said the professor as they left the church one rainy night. "You

left your umbrella back there and I not only remembered mine but I brought yours too." And he produced them from his coat.

His wife gazed blankly at him.

"But," she said, "neither of us brought one to church."—U. P. Magazine.

### ABSENT-MINDED AGAIN

Professor's Wife—Good gracious, John, you've put the hot-water bottle in baby's cot. Where's the baby?

Professor (in bed)—Hang it! I was wondering why the hot-water bottle wouldn't keep still.—Answers.



One of the Ancient Inca Tombs on the high plateau of Bolivia.

## Inca Monuments

**W**HETHER the Incas, a race of Peruvian Indians, stood at the beginning of civilization or whether, as some believe, they represent a culture as old as that of Egypt and more

advanced than that of their Spanish conquerors, is still disputed. But, they certainly left some remarkable monuments which tell of a strong and highly gifted race.

All that is left of the Monuments and Architecture of the Incas is the granite.

It is well for us to learn this lesson, a fact that is proven by the history of all races—Granite Monuments last longer than any other. Scientific tests prove that granites vary in the quality of durability and show

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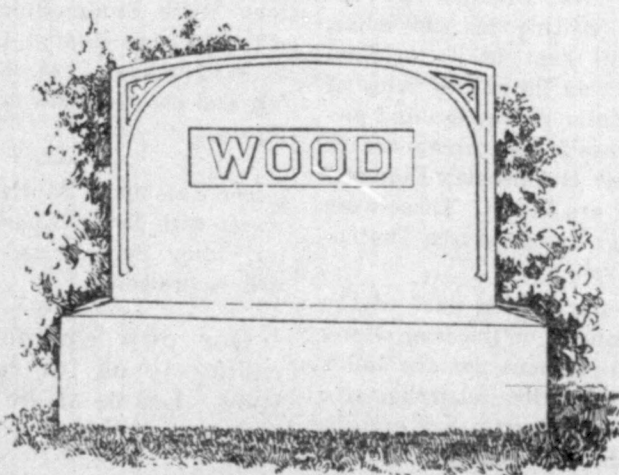
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*B. H. Heyward* Treas. & Gen. Mgr.

### Bible

We have other little Judah, Jo father and Kings, in the idols, and of little when he told that in the eye not aside left. Th actly wh Do you f to be bad been good siah did mustn't, dah, whi tioned h that it w faithful the right big boy, day, beca cared for his friend get some a long t people. haz and use this repairing done. W things do the temp Moses, t Bible. R and carri very mu read De the curse who did mother t Josiah k ing this long time dreadful So his f Huldah, three wo who wer e rtwo b She said that they to pass, of a peni himself l should n King Jos gether, tween hi people a command His stat and soul

My dear I have Haight, tute, tha cause w Miss Gla other y greatly and the it shows of ourse I'm than have sai terest in he? No this mea on us, a them. enough half of not exac Good school w

Pon Dear Mr I am phans, v



## The Children's Circle

Mrs. P. I. Lipsey

### Bible Study: 2 Kings 22:1-20

We have today the story of another little boy who became King of Judah, Josiah, the son of Amon. His father and grandfather were wicked Kings, doing evil, the Bible tells us, in the sight of Jehovah, serving idols, and worshipping them. Yet of little Josiah, who became King when he was eight years old, we are told that he did that which was right in the eyes of Jehovah, and turned not aside to the right hand or to the left. That means that he did exactly what God wanted him to do. Do you feel sometimes that you have to be bad a little bit, after you have been good a long time? Well, Josiah did not feel that way, and you mustn't, either. His mother, Jedidah, which means, Beloved, is mentioned high here, and it may be that it was by her early training and faithfulness that God led the boy in the right paths. He grew to be a big boy, and then a young man. One day, because the temple had not been cared for, and needed repair, he sent his friend Shaphan to the temple to get some money that had been there a long time, perhaps, given by the people. He gave directions to Shaphan and Hilkiah, the high priest, to use this money for the expenses of repairing the temple, and this was done. While they were having these things done, the high priest found in the temple an old copy of the law of Moses, the first five books of our Bible. He and his friends read it and carried it to Josiah, and he was very much distressed. Perhaps he read Deuteronomy 28, that tells of the curses that should fall on people who did not keep this law. Get mother to read this chapter to you. Josiah knew people were not obeying this law, and had not been for a long time, and he did not want those dreadful things to happen to them. So his friends went to talk with Huldah, the prophetess, one of the three women of the Old Testament who were called prophetess, the other two being Miriam and Deborah. She said that everything was true that they had read, and would come to pass, but that because Josiah was of a penitent heart and had humbled himself before God, this punishment should not come during his life. So King Josiah gathered the people together, and made a covenant between himself and Jehovah, and the people and Jehovah, to keep his commandments, His testimonies and His statutes, with all their hearts and souls.

My dear Children:

I have a letter from Dr. E. F. Haight, of the Baptist Bible Institute, thanking us, you and me, because we have undertaken to send Miss Gladys our Scholarship for another year. He says that they greatly appreciate our doing this, and the interest in the school that it shows. That makes us feel proud of ourselves, a little, doesn't it? I'm thankful we can do it. He might have said, too, that it shows an interest in Miss Gladys, too, mightn't he? Now, children, young and old, this means that they are depending on us, and we must not disappoint them. We have already nearly enough to pay next month the first half of the scholarship, \$80. Well, not exactly nearly, but about nearly. Good wishes for you all in your school work. Much love from

Mrs. Lipsey.

Pontotoc, R. 1, Aug. 26, 1929.

Dear Mrs. Lipsey:

I am sending 25c to the little orphans, which I hope will be of some

help. Will try to send more soon. I sure do enjoy reading the Bible Study. I read it every week. Remember us in your prayers.

Woodland Beginners Sunday School Class, Miss Ethel Reeves, teacher.

Thank you, dear, you and your little Beginners, both. I hope they continue to be interested in the work of our Page.

Enid, R. 1, B. 38, Aug. 20, 1929.

Dear Mrs. Lipsey:

May I join your happy band? I like the Children's Circle fine, and I want to be a member. I have been reading my Grandpa's paper for 10 years. I surely think it is a grand paper. I am a girl 14 years of age and still blessed with Father, Mother, 3 brothers and 3 sisters, for which I am thankful. I wonder how many of us go to church. I do, every time I can. I have a little Testament. My Father gave it to me Christmas. I read it and study the Bible Study. How many cousins will be glad when school begins? I will be glad. I will study the 8th grade. Mrs. Lipsey, I will close, and if I see this in print I will write again and send some money. With love to all,

Elizabeth Day.

We are glad to have you as a member, Elizabeth, and you must not forget your promise. I have you down on my Bible Study list.

Bay Springs, Miss., Aug. 8, 1929.

Dear Mrs. Lipsey:

I want to join your Circle. I am a little girl 11 years old. Will be in fifth grade this Winter. I go to Sunday School every Sunday morning. We read The Baptist Record every week and think it a fine paper. I am sending you 10 cents for the B. B. I. girl. If I see this in print will write again soon. Love to you and all the Circle.

Mable Hembree.

All right, Mable, here you are, an Honor Member, and you must write again soon. Thank you.

Slate Springs, Miss., Aug. 18, 1929.

Dear Mrs. Lipsey:

May we join your happy band? We are sisters, 4 and 6 years old. Our pet is a little rat dog named Foxie. We had two kitty cats but they are dead now. We have four baby calves, but they kick so much we're afraid to play with them. We are sending the B. B. I. girl \$1.00. Mother and Daddy hope to send us to B. B. I. some day. Lovingly,

Martha Epsya and Mary Oti Vance.

I hope I can come to see you when you get to be B. B. I. girls. Thank you so much for helping some one else to be one now.

Carpenter, R. 17, August, 1929.

Dear Mrs. Lipsey:

I am a little girl only 10 years old. I have fair complexion and hair and blue eyes. I belong to the Baptist Church; was baptized this morning. Your sweet friend,

Ruby O'Neal.

That was a happy day for you, I'm sure, Ruby. Now you must be a "regular member", an dbe very useful in your church.

Morton, Miss., Aug. 20, 1929.

Dear Mrs. Lipsey:

I am a little boy 6 years old, will be 7 the 25th of September. Who has my birthday? I have two brothers; Clifford is 8 years old, and Curtis is 2½ years. We go to Sunday School every Sunday, and preaching twice each month. Bro. G. S. Jenkins is our pastor. Miss Bessie Cooper is our Sunday School teacher. I am sending 25 cents, one-half for the little orphans and one-half

for the B. B. I. girl. Must close now. Will come again some time if this is printed. Your little friend, Sheldon Cooper.

I know somebody, Sheldon, whose birthday is on Sept. 27th, somebody who lives now in Geneva, Switzerland. But he wouldn't do, would he? See if you can find Geneva on the map of Europe. Thank you for the money.

Morton, Miss., Aug. 20, 1929.

Dear Mrs. Lipsey:

I am a little boy 8 years old. I have been thinking I would write to the Children's Page. Our school will start next Monday. I will be so glad. I will be in the 2nd grade. My teacher's name is Miss Thelma Ueltschey. I am sending 25 cents, one-half for the orphans and one-half for the B. B. I. girl. I will close now. If this is printed I will write again some time. Your new friend,

Clifford Cooper.

Your money has been divided as you say, Clifford. Thank you, and write again when you can.

Canton, Miss., Aug. 17, 1929.

Dear Mrs. Lipsey:

A large per cent of the members of the Junior G. A. of the First Baptist Church of Canton enjoy reading the letters of the Children's Circle. We have a membership of about twenty girls in our Junior Girls' Auxiliary and we want to help the B. B. I. girl. We are enclosing a check for \$1.30 to be used for this purpose. This is our first contribution to this fund, but I am hoping there will be others to follow. With best wishes,

Rosa Marion Fox.

We are so pleased to have this gift from your girls, dear friend, and especially at this time when I am working hard to get up our money. Thank you all so much.

Drew, Miss.

Dear Mrs. Lipsey:

I was 6 years old the 9th. I had a great big pink and brown cake. We had to build a Noah's ark with candles on top of it, and got some animal crackers and had all the animals going into the ark. We found a little boy in the box of crackers and we let him be Noah. Lots of

little friends came to help me eat it and I had a good time. My little dog is white, and we call him Snowball. My black cat is Tom. I'm lonesome now; Jane and Martha, my sisters, are in Louisiana, visiting Aunt Annie and Uncle Louie. They're coming home tomorrow. I had lots of fun crossing on the ferryboat. It made me sing, "I'm going to cross on the Christian ferry, some of these days". I'm going to start to school in September. We are living in the country now. You tell Thomas Dunn I can help my Mover in the kitchen too. Please let me join the Circle. Here's 5 cents for our B. B. I. girl. Your friend,

Randolph T. Strickland, Jr.

What a nice birthday party you had, Randolph! And then riding on the ferry, too! School will be fun, too, for a while. Thank you for the money, and be sure to write to us again.

Christ gives a proper balance to character.—(Kind Words.)

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## REVIVAL IN GREENWOOD

After weeks of prayer and anticipation Brother D. W. Smith and Brother A. J. Cooper came to the Second Baptist Church on the first Sunday in August to lead us in a Soul-winning Campaign. The Old Tent was stretched upon the beautiful lot which we have just purchased for our new church home. From the first day the crowds were unusually good, and a spirit of seriousness prevailed throughout the meeting. The crowds and interest grew with each service in spite of the many hindrances and handicaps, such as mosquitoes and organized

From the very beginning, Brother Smith lifted up the Crucified Christ as the only remedy for a lost and dying world. How the hungry hearts of Greenwood feasted upon these wonderful Gospel Messages! As God's prophet Brother Smith did not fail to denounce sin in high places, but uncovered sin wherever he found it. On every hand, the Christians have said that the city has never had more powerful, straightforward, fearless, sin-convicting preaching of the Gospel than we have had during these days. Only eternity can determine the results of such messages. The lost were troubled, the cold and indifferent were stirred, and the devil's crowd was aroused.

It was a great privilege to work with and know Brother Cooper. His service in song and personal work was inspiring and uplifting. He appealed to the heart rather than the feet; preparing the hearts of

HEALING  
HUMANITY'S  
HURT

## A True Hospital Story

He is six years old, fatherless and motherless. He was rescued from horrible surroundings by some good women who found him seriously sick with measles and pneumonia. He was brought to us, and for two weeks no one expected the little fellow to live. But one morning the Night Supervisor reported almost hilariously: "Pennington slept all night." There was jubilant joy among the nurses present, for they pitied and loved Pennington, and two student nurses had kept unbroken vigil over him for 27 days and nights.

His life has been saved in a Christian hospital; and the child will be sent to a Christian orphanage for rearing and training. I believe this is Christian ministry, pleasing to our Lord.

Do you have a part in it?

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men for the reception of the Truth. The work which he did among the children alone was more than worth the effort put forth for the entire meeting. Great and lasting good shall result from the sowing of the seed of truth in the hearts of our young people.

While the revival was conducted under the direction of the Second Baptist Church, it received the co-operation of a large number of Christians from the various churches and business men of the city. The Greenwood Commonwealth, our city paper, was especially kind and generous in giving publicity to the meeting, and reporting each service. It is humanly impossible to report the results of the meeting. Both our church members and the Christians of the community were revived and aroused to see the lost condition of the hundreds around them. The visible results were twenty-five additions to the church, twelve by faith and baptism and thirteen by letter. There are many others who will come as a result of the meeting.

The coming of this Gospel Team into our midst has indeed been a great blessing, and we thank God for them. They shall long have a tender place in the hearts of this people, and shall be remembered in their prayers as they go elsewhere in our Master's service.

This band of Christians asks an interest in the prayers of the Christians of the state as we battle against the devil in an effort to win souls and build up Christ's Kingdom.

On the last day of the meeting the pastor and his wife were given a pleasant surprise. They were asked to attend a service in the home of one of his members, Mrs. Earle Gardner. Here they found that they were the recipients of a most gracious Shower, or rather a Down-pour, of good things. The church members were drawn closer together and a fine spirit of Christian fellowship manifested.

—Roy R. Briganee, Pastor.

## THREE REVIVAL MEETINGS

## Iuka

Dr. B. C. Land of Quitman preached and the writer led the singing in a meeting at Iuka August 11th throughout the 16th. While we had but few additions, we had a good meeting and the church and town as a whole seemed to be blessed by the meeting. Pastor C. G. Palmer was well pleased with the outcome of the meeting and expressed himself as feeling that the church had been greatly helped. Pastor Palmer and Dr. Land were students in the B. B. I. together.

## Mt. Olive

August 18-25 I was with the Mt. Olive Church near Baldwyn. This church has around 400 members and is one of the oldest churches in the state. Brother I. P. Randolph is pastor and he did the preaching in the meeting and did it well. The church had invited Dr. Kirkland of New Albany to conduct the services but illness kept him away.

It was a pleasure to work with

Brother Randolph and we had a great meeting. There were 18 additions during the week, all of them for baptism. The church asked us to be with them again next year.

## Baldwyn

At this writing the Baldwyn meeting is still in progress with H. R. Holcomb of Tupelo doing the preaching and the writer conducting the music. Miss Sue Holcomb is with us working with the boys and girls. Up to this time (Friday) there has been 27 additions here, most of them for baptism.

The Baldwyn Church is fortunate in having as their pastor, Rev. M. A. Overton. He is not only a good preacher but a good pastor as well. He came to Baldwyn from Union University at Jackson, Tenn., and the Baldwyn people don't care to trade him off.

This meeting will continue throughout Sunday night, Sept. 1st. The first week of September I will be with Brother Holcomb in his Young People's revival at Tupelo. The second week of September I will help Brethren H. B. Price and W. W. Kyzar in a meeting at Bogue Chitto. After Sept. 15th I am available for meetings.

—D. Curtis Hall,  
Philadelphia, Miss.

## BETHESDA

Bethesda Church, located near Crawford, in Oktibbeha County, recently held her annual revival services, Rev. Bryan Simmons, state evangelist, doing the preaching for H. H. Link, the Pastor.

Rev. Simmons is an ideal evangelist and endeared himself greatly to these people in his wonderful messages of the Gospel, which wielded a powerful influence for good. The church was revived and souls born into the Kingdom.

His method of teaching the Bible was unique in that old as well as young were interested.

Bro. Simmons delights in rural work. So if any country church is seeking a man to help in revival work Bryan Simmons is the man you are looking for.

The whole community attended and cooperated in the services.

Bro. Link, the Pastor, proved himself a real Timothy—so faithful, so vigilant to help the evangelist in every way to forward the work in this part of His Vineyard.

—R. L. Carpenter.

The Layman Company, 730 Rush Street, Chicago, Ill., is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two

inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list. Please give your denomination.

## As we pray for State Missions let us give to State Missions.

The more you observe husbands the more you wonder why some ladies feel sensitive about not having one.—Publishers Syndicate.

A tree grows as much underground as in the open. How about your inner lives?—(Kind Words.)

What women need is wrist watches that will run and stockings that won't.—Cincinnati Enquirer.

Salvation is a bridge from the other side.—(Kind Words.)

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# B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## A Word from Jones County

Mr. Walter Boler, B. Y. P. U. Director and Field Worker for Jones County Association, has had a plan working this year whereby he would in the year's time hold a Study Course in each B. Y. P. U. in the association. These Study courses have been held in some of the churches, the last one in Harmony Church. The results were fine and Mr. Boler is very much encouraged with the results of the entire association's work. The recent reorganization of the Associational B. Y. P. U. has put new life in the work, and as Mr. Boler says, "Things look good for our Sandersville meeting", that is the next meeting of the Associational B. Y. P. U.

## Pike County Has Training School

First Church, McComb, was the host church for the Pike County B. Y. P. U. Associational Training School during the week August 18-23. Eight churches were represented in the school and we feel that the results were splendid considering everything. Mr. Jimmie Weathersby, Director of the First McComb Church, presided over the meetings. The First Church W. M. U. served a delightful lunch each evening, which was preceded by a fifteen minute social period and followed by an inspirational address. The speakers were Auber J. Wilds, Rev. T. W. Green, Mrs. Hewitt, Miss Cecelia Durscherl and Mrs. H. L. Carter. There were seven classes taught, as follows: General B. Y. P. U. Organization, Rev. J. Albert Terrell; Senior B. Y. P. U. Manual, Auber J. Wilds; Intermediate B. Y. P. U. Manual, Miss Cecelia Durscherl; Junior B. Y. P. U. Manual, Mrs. Hewitt of Summit; The People Called Baptists, Rev. T. W. Green, Magnolia; The Plan of Salvation, Rev. H. L. Carter, Central Church, McComb; Trail Makers in Other Lands.

One interesting feature was a YO YO contest during the social period on Thursday evening between Bro. Green and Bro. Mayfield. The winner was then to contest for first place with Bro. Carter. They all tied, as neither of them could make the yo yo, yo yo.

## Interesting Report of One of Our Summer Workers

Miss Annie Averett of Lucedale, who has served us faithfully and successfully during the summer months for several years, has just finished her work this summer and gives us a splendid report of the summer's work. She has taught study courses in twelve churches, has had an enrollment of 338. Two new unions were organized and four General B. Y. P. U. Organizations set up. All the work was in rural churches and only three or four of them had ever had any kind of a study course. Miss Averett felt that

the response was good in even the smaller churches and classes; in many of them the interest was as great as in many of our larger churches. Miss Averett says that she considers this summer's work the best she has had and she has served us three or four years now. We are glad to have this interesting and helpful report and feel sure that every church in which Miss Averett worked received a blessing in large measure.

## Is 500 Too Many to Expect?

Is five hundred too many to expect? NO comes the answer. We can have that many easily if we spread the news. Yes we are talking about the B. Y. P. U. Conference to be held in Memphis December 31st. We have raised our goal to 500 and have divided this amount out to the different districts as follows:

## District Presidents Attention

District ONE, 75; District TWO, 150; District THREE, 125; District FOUR, 50; District FIVE, 50; District SIX, 50.

## How Many Is That?

Looks like we might have at least one from each union, doesn't it? Well, 500 will be just one from every three unions, and I am sure we can have that many. Let's make it real.

## The Big Business of B. Y. P. U.

There is always one main objective in every organization, and that one main object of the B. Y. P. U. is to so train and develop the individual Christian that he can and will without embarrassment be able to give a good testimony for Jesus. In other words, the Big Business of the B. Y. P. U. is to train the members to TALK religion. Reading from the Quarterly will never develop that talent, nor will one who is satisfied to tell his part in half a minute be able to develop that talent. That is the first step, however, and the second step is to make your talk cover at least TWO MINUTES. Have something to say, and say it.

## Yellow Leaf Organizes

The Yellow Leaf Church, Lafayette County, had the privilege of having Miss Hazel Rhodes, one of our summer workers, with them for a week just following their meeting, and the result was the organization of a good B. Y. P. U. Mrs. Fudge was elected president and the work started off in a splendid way. Visiting the union after a week, Miss Rhodes reports that they rendered a splendid program with eight members on program and nearly every member TELLING their parts and doing it splendidly. We are glad to welcome this new union into our midst; they can be one of our best, and we trust they will.

"There is one thing better than a

saved soul, and that is, a saved soul plus a saved life. The B. Y. P. U. adds the PLUS".

Be sure your B. Y. P. U. report is added to the church letter to the association.

## FULTON BRIDGE, ALABAMA

The meeting at Fulton Bridge, Ala., began Aug. 11, and continued ten days. Rev. William P. Davis of Clinton, Miss., did the preaching. This was Bro. Davis' third meeting to conduct with this church. He preached the whole truth, led by the Spirit of God.

The church invited Bro. Davis and his good wife to come back in 1930 to conduct a fourth series of services. They are worthy of the commendation of any Baptist church.

Mrs. Davis organized a Sunday School last year, and this year at the close of the meeting she organized a B. Y. P. U. She knows the needs of a church and a community. In addition to her work in the Sunday School and B. Y. P. U., she gave her entire time to personal work and to conducting prayer services.

Bro. Wm. McMurphy, pastor Speedway Terrace, Memphis, writes: I have just closed a meeting with Bro. W. W. Grafton at Crenshaw, Miss. This was my first ministerial service in the State of Mississippi. What a wonderful opportunity your State presents. Bro. Grafton is rendering valuable service. He is a young man gifted to sing as well as to preach and devoting all of his time to the small town and rural sections of Mississippi. In my ten years of evangelistic and pastoral experience, Bro. Grafton is one of the very few

young ministers who is giving his educational and other advantages to the rural sections of our country. In many respects we had a most excellent meeting.

## MINUTES OF C. R. S. SCHOOL, AUG. 25th, 1929

About 50 members of C. R. Church, together with the pastor, Rev. Debe Lee Stennis, met Sunday afternoon at the church for the purpose of organizing a Sunday School.

The pastor acted as chairman, and proceeded with the election of officers and teachers. The following were elected:

W. W. Key, superintendent.

W. W. Jones, assistant superintendent.

Mrs. C. L. Key, Bible teacher.

Mrs. J. C. Holoway, Intermediate teacher.

Mrs. Clyde McWilliams, Junior teacher.

Mrs. Will Brown, card class.

Miss Martha Ross, secretary-treasurer.

We adjourned to meet again Sunday, Sept. 1st.

—Martha Ross, Sec.-Treas.

## A LATE WAR

The bride tottered up the aisle on the arm of her father, who was wheeled in his arm-chair by three of his great-grandchildren. She was arrayed in white and carried a big bouquet of white rosebuds; her hair, though gray, was bobbed, and she smiled and nodded to acquaintances.

The groom was able to walk unaided with the assistance of two handsome mahogany chutches. His head was bald, and his false teeth chattered a little nervously.

They were the couple who had waited until they could really afford to get married.

## A HOME WITH HOSPITAL SERVICE

The Missouri Home for Aged Baptists, located at Ironton, Mo., in Arcadia Valley, Heart of the Ozarks, in addition to its charity work in Missouri, takes from other states and denominations for a moderate charge convalescent and chronic invalids, and infirm old people. Pay by the month or lump sum for life. For information address the superintendent, Dr. Milford Riggs, Ironton, Mo.

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M. P. L. Berry, President, Clinton, Mississippi





Rev. R. L. Spencer

The membership of Immanuel Baptist Church are very happy over the coming of their new Pastor, Bro. Spencer. He reached Hattiesburg, and preached his first sermon Aug. 4.

He and his family came direct from the Southwestern Seminary, Ft. Worth, Texas. He has been

preaching about fifteen years. He is a native of Carrollton, Miss.; attended Mississippi College, Baylor University as well as Southwestern Seminary. Mrs. Spencer is also a graduate of the Seminary. They have two sons and one daughter.

We extend to this brother and his family a most cordial welcome back to Mississippi.

#### A VACATION IN THE WEST

By W. A. McComb

Through the generosity of the First Church of Gulfport their pastor is given a vacation every summer.

Among the many delightful places to spend a vacation he and Mrs. McComb have chosen the West, this year.

On August 5th aboard the I. C. R. R., the old reliable, with a schedule of twenty-two hours from Gulfport, to Chicago they began their vacation. Gulfport claimed that August 3rd and 4th were two of the hottest days she had experienced. However, Memphis claimed that August 5th was her coldest of that date in many years.

Chicago was delightful and men were using freely their top coats. From Chicago they chose the Canadian Pacific, familiarly known as the Soo Line. This is a magnificent line with only four scheduled stops between Chicago and St. Paul, a distance of 450 miles if you ride the "Mountaineer" covering the entire State of Wisconsin from east to west.

From the observation car one is treated to a wonderful variety of most interesting objects. Magnificent wheat fields which are just now being harvested. Corn fields not yet in silk and tassel. Buck

wheat not yet for the sickle. Clover and alfalfa in all their beauty and glory.

Beautiful herds of pure blooded cattle; great flocks of sheep and barn yard after barn yard stocked with beautiful white leghorn chickens.

The country is mostly level with enough undulating to drain well, broken by beautiful lakes and woodlands to add to its beauty.

A night and day in St. Paul and Minneapolis after a continuous run of thirty-eight hours furnishes a delightful change and gives an opportunity to get a glance of the twin cities before boarding the train for the Province, Winnipeg Manitoba, Canada which is fifteen hours by fast train from St. Paul.

You will hear something more about St. Paul, Minneapolis and Winnipeg next week.

Aboard the "Mountaineer" of the Canadian Pacific near St. Paul. August 6, 1929.

#### The Pacific Northwest

The Canadian Pacific Railroad runs through St. Paul and Minneapolis, across Minnesota, northeast South Dakota and North Dakota from southeast to northwest and enters Canada at Portal, twenty-four hours from Chicago. From Portal to Calgary is twenty-four hours and one is passing through the Canadian

wheat fields all the time.

At Calgary the train enters the Canadian Rocky Mountain Park and for about twenty hours it is passing through the Rocky Mountains, which affords the most wonderful scenery in the Pacific Northwest. Banff is fifty miles west of Calgary and the train climbs from 2,500 feet to 4,500 feet. Lake Louise is 20 miles further west and the train has climbed to 6,000 feet elevation. Lake Louise is one of the beauty spots of the Rocky Mountain Park.

Mt. Victory rises 10,000 feet above Lake Louise and has 150 feet of ice and snow on top of it the year round.

From Lake Louise the tourist may motor west through the Yoho Valley, along the Kicking Horse River, to Lake Emerald, which even surpasses Lake Louise, and take train at Fields, a point on the Canadian Pacific 30 miles west of Lake Louise.

This is out "where the West begins".

"Out where the hand clasp is a little stronger,

Where the smile lasts a little longer,  
That is where the West begins."

"Out where there is more singing and less sighing,

More giving and less buying,  
Where one makes friends without half trying,

That is where the West begins."

This mountain scenery is the most gorgeous the eye has ever beheld. Canada has a mountain park reserve of over 100 miles square, which is destined more and more to become the playground of the world.

Rocky Mt. Park,  
Aug. 12, 1929.

#### CHIPS

"This is my commandment, that ye love one another, as I have loved you." John 15:12.

"If ye love me, keep my commandments." John 14:15.

"He that hath my commandments and keepeth them, he it is that loveth me." John 14:21.

"If ye keep my commandments, ye shall abide in my love." John 15:10.

Jesus commands because he loves us and desires our greatest good; and to prove the sincerity of our faith in him. He is our great exemplar and would have us to follow him. "Follow thou me." John 21:22.

Genuine love is always true to its Lord. It produces fidelity, consecration of self, of means, time and talent; a living sacrifice, which is our "reasonable service." Rom. 12:1.

Love is the greatest incentive to obedience; it overcomes fear, inspires zeal, devises means, surmounts difficulties and triumphs over opposition. Love is the motive power, the "master-wheel" of every good deed.

"Love is the foundation, whence  
All true obedience flows;  
The Christian serves the God he loves,  
And loves the God he knows;  
May love o'er every power preside,  
And every thought and action  
guide."

—C. M. Sherrouse.

## IN MEMORIAM

Susan Marguerite Faggard

On Monday morning, July 15th, at the break of day, the Angel of Peace tenderly folded in her loving arms the spirit of little Susan Marguerite and carried her home to God.

All was done for her that could be, it seemed, but somehow God did not see fit to spare her. She was a joy and comfort to those left behind—father, mother, brothers, sisters, and friends.

Farewell, little Susan, farewell, though not for long, for we are nearer heaven than we can tell, and ere long we too shall be with thee and clasp hands in Glory.

—Pauline.

Robert Summers

Departed this life June 29, 1929, at the age of 85 years. Was laid to rest in the family cemetery near his home. He was a Confederate veteran—served his country during the entire war between the states. He was a faithful member of Pleasant Ridge Baptist Church, Scott County, Miss.; a number of years deacon of the same. For 28 years he attended regularly his church, until his health began to give way a few years before his death. He was ever true to his pastor, of which I was one for 22 years, and I was made happy and welcome at his home. It may be said of him, a good man in Israel is fallen. The church has lost a good, true member, the country a useful man, his family a kind and devoted father, a vacant seat in the home that can never be filled. He leaves two sons and four daughters and a number of relatives to mourn his passing. His beloved wife and two children preceded him to the grave.

Asleep in Jesus, blessed sleep  
From which none ever wakes to weep.

—W. S. Ford.

I. N. Bush

On July 31, Bro. I. N. Bush passed away. The end came at his home near New Hebron, Miss., following a period of months of illness.

Bro. Bush was born Jan. 22, 1850. He was 79 years, 5 months and 9 days old. He was converted early in life and joined the Baptist Church. He was a member of Hebron Baptist Church 53 years. He was first married to Miss Amanda Smith, Nov. 26, 1874, and to this union were born four sons, Houston, Carl, Fred and Luther Bush. He lost his wife, and was married again July 13, 1887, to Miss Cynthia Maxwell. To this union were born four children, one son living only a few months; Mrs. C. C. Price, who was killed in the Braxton cyclone; Mrs. L. S. Cole, the wife of dear Bro. Cole, the honored pastor at Marks, Miss., and Miss Edith, who lives with her mother at Hebron.

Bro. Bush was an outstanding citizen in his county and community. He was always law-abiding and a staunch believer in the enforcement

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of all law. He was active in bringing about local option in his county and later an active advocate of and fighter for statutory prohibition and the 18th Amendment. He was a devoted church member and regular in his attendance upon the services. He really worshiped in the spirit and with the understanding. He was one of the most intelligent listeners the writer ever preached to. It was the writer's privilege to be his pastor at one time, and he never had a more faithful supporter.

Bro. Bush was buried from Hebron Baptist Church Aug. 1. His pastor, Rev. J. T. Dale of Collins conducted the services, assisted by Rev. J. P. Williams of Mendenhall and the writer. May the comforting Spirit of God ever abide with the grief-stricken family.

His good friend and former pastor,  
—J. B. Quin.

#### E. A. Bates

E. A. Bates was born September 6, 1858; died May 5, 1929; was married to Minnie V. Quinn December 29, 1880. To this union were born ten children, four of whom with the good wife preceded him in death several years ago. Those who survive him are H. Grady Bates of Shreveport, La., Alton of Leland, Miss., Mrs. Arthur Proudfoot of Mobile, Ala., Aubrey of McComb, Miss., H. S. and Mrs. A. D. Robinson of Peoria, Miss., all of whom were at his bedside when the end came.

Brother Bates was converted and joined the Baptist Church in 1882, of which he has been a consistent member until the day of his death. He was ordained a deacon in 1895, which position he filled with honor. Brother Bates served as Moderator of the Mississippi Association for several years and was Clerk of that body when he died, and had been for a number of years.

The most appropriate thing that could be said about Brother Bates is that he was a good man; of course he was imperfect as all humanity is, but his good deeds and noble traits of character were so numerous until his imperfection was hard to detect. He loved his church and gave to it his unreserved service. He was a friend to the preachers; his last writing for publication was

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last fall when politicians had branded the preachers as a narrow minded pin-head set. He was one of the very few laymen that were outspoken in this defense. As a citizen of his county he was always highly honored and respected. He was a faithful husband, a devoted father, a useful and consecrated church member.

Funeral services were conducted May 6, at Robinson Church by his pastor, assisted by Dr. E. K. Cox of Gloster, Miss., and Rev. H. L. Carter of Central Baptist Church, McComb, Miss. His body was laid to rest in the family cemetery under a mound of beautiful flowers placed there by loved ones and friends, as a token of appreciation of the life he had lived. Active pall-bearers were his four sons, Grady, Alton, Hollis, and Aubrey, with his grandson, Jamie Brumfield, and son-in-law, A. D. Robinson. Honorary were Arthur Proudfoot, Dr. Jesse Brumfield, S. B. Robinson and J. T. Covington. His pastor, —W. I. Allen.

#### NEWS NOTES

Sunday School Young People and Adults

#### On Incentive

The other day in our paper we read of a boa constrictor that made its way into a hospital down in Ecuador. Many of the patients in the cripple's ward had been bedfast for months, but when the huge snake attacked the nurse, several of them fled to the windows to escape. One man, paralyzed for two years, jumped six feet from his bed to a window, and the doctors declared that his newly vitalized limbs were cured.

Some of our classes and departments are going along at a cripple's pace perhaps. They need an incentive. They need vitalizing. They do not realize what they are capable of doing. We are not recommending "boas" but we are recommending a proper incentive to action—the Standard—to vitalize the work of the classes and departments.

#### Some More Letters

#### Fine Spirit

"The Junior Matron's class would like very much to be recognized as a Standard class. Still they would not appreciate the honor so much if they realized that they got it just by the 'skin of the teeth' so to speak", writes one teacher as she sends in the application for Standard award. What a fine spirit!

#### It Helped Us

"We are so glad that you wrote us that letter and sent us a registration blank. To register has helped our class. It put a new spirit into us and we decided to reach the Standard, which we have." Has your class registered?

#### Can't Do Without It

"All of the members of our class use the magazine SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS. Our general superintendent thinks we are extravagant, but we just can't do without it," writes a fine class president. We'd be satisfied if we knew that all of the department officers, teachers and class officers were reading it.

#### REPORT ON HOSPITALS FOR THE ASSOCIATIONS

Somebody will be expected to prepare a report on Benevolence, including hospitals, for each of the Mississippi Associations. This report should include the facts as to the Baptist Memorial Hospital. These facts may be had by addressing a request to the hospital superintendent, Memphis.

—M. D. Jeffries.

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### The Bride of Christ—W. W. WEEKS, \$1.75

The large and devoted constituency which read his earlier volumes rejoice in receiving this new book. Here are combined correct theology, spiritual power, practical application and beautiful expression. Dr. Chas. George Smith of Toronto has contributed the introductory biographical chapter which is peculiarly attractive.

### Faith Lambert

MAUD C. JACKSON, \$1.25

In which the very best qualities of a manly man respond to all that is fine and true in a lovely young woman. They are typical representatives of two almost antagonistic college interests. A beautiful love story woven into a treatment of the modern college campus and revealing all sides of college life.

### Rainbow Gleams

ROSALEE MILLS APPLEBY \$1.75

All readers of *The Life Beautiful* will receive with genuine satisfaction the announcement of *Rainbow Gleams*, by the same author. All readers of devotional and inspirational literature will find in it the complete realization of even their most enthusiastic anticipations.

### The Diamond Shield—SAMUEL JUDSON PORTER, \$1.50

All who recognize the ministry of Christian love as the world's redeeming hope will greatly appreciate this book. The author uses an ancient legend as his symbol and proceeds to a thorough and profound analysis of love in the life we live. It is a superb and thought-provoking study of Christian love in all of its magnificence.

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## HILLMAN COLLEGE NOTES

Hillman will open September 11. The first meal will be at the evening hour September 10, although all students who arrive on the morning of that date will be served at noon.

President M. P. L. Berry is announcing that all high school work is being discontinued this coming session. In the past he has offered some high school work, but this year only the regular junior college classes will be available.

Indications are that all rooms will be taken by the opening date this year. This includes the new units just completed, and which will be ready for the opening. These new solid brick homes are the last word in comfort and beauty in housing students. Both tubs and showers are provided in the baths. Lavatories and trunk rooms between each suite provide great convenience. Large double windows will afford fresh air and sunlight in abundance. The floors throughout are hard wood, and the tile roof makes the building even more fire-proof. The large living room with the open fire place will be the center of attraction during the cold winter days. Mr. and Mrs. Howard Spell will have charge of one of these and Miss Bettie Mae Collins of the other. Mrs. Bessie Stapleton will be located in the Lowrey building, and Mrs. G. W. Riley will be dean of students, while Miss Georgina Palmeto will also be located in the same building.

President Berry is delighted with the type of students enrolling. He is also having some girls coming from out of the state as always. Chief among these will be the Louisiana group, which last year was among the finest of all the students.

Missouri is sending two basketball stars to Hillman. Miss Margaret Whidden and Miss Helen Baker were both members of the state all-star high school team, and the former was captain and best individual player. They have been playing on the Sikeston team. Some Alabama students and some from Tennessee

are considering who had not enrolled to date. However, some from Alabama will be there.

The music department at Hillman is attracting some talented girls. At Hillman they get instruction from the head of the Jackson Conservatory of Music, in the person of Prof. Frank Slater, who has studied in America and abroad.

## DUCK HILL

A very successful meeting at Duck Hill began on the fourth Sunday in August and lasted six days. The preaching was done by Dr. W. D. Powell, my father-in-law; the singing was led by Bro. O. U. Rushing.

Dr. Powell is well-known to Southern Baptists. He is seventy-five years old, has spent fifty-six years in the ministry, baptized thousands of converts in Mexico and the United States, raised millions of dollars for missions and dedicated 716 churches free of debt. For five years he was Sunday School missionary in Texas; seventeen years he spent as a missionary to Mexico; then he was pastor some nine years in Tennessee, followed by ten years as Executive Secretary of Kentucky Baptists. At present he is Field Representative of the Foreign Mission Board, full of vigor despite his long years of service. Three of his daughters married Baptist ministers. Dr. Powell has eighteen grandsons and seventeen granddaughters. He was born near Madison, Miss., in 1854.

His unique preaching resulted in perhaps the greatest number of accessions the Duck Hill Church has

ever had in a single series of meetings. Twenty-five were added to the church, sixteen of whom came for baptism. The church was greatly stimulated and uplifted.

—Hendon M. Harris, Pastor.

## MILITARY

Thursday, Aug. 22, marked the close of a gracious revival meeting at Military Church in Lamar County, where the pastor, Rev. N. J. Lee, of Sumrall, was assisted by the writer. The Lord was with us. The attendance was excellent and the spiritual atmosphere unusually good. As I recall, there were six or seven received for baptism and several other additions by letter. A number promised to establish the family altar. There were evidences of re-consecration on the part of many. The name of this church is Military, but if there is a hostile spirit there it is directed against Satan, for this is one of the friendliest churches I have ever known.

How these people do love their pastor! But this is not surprising to one who knows the happy combination of qualities possessed by Bro. Lee. The visiting preacher was permitted to spend the nights at the pastor's home, and the hospitality of that superb family will not soon be forgotten.

By special request, the writer preached to a good audience at Sumrall Sunday evening on Systematic and Proportionate Giving.

With praise to God,

—S. G. Pope.

That the Ole Miss B. S. U. work is bringing results is evident in a report that we have from one of our students. Mr. George Green of Stonewall went home this summer and began to take an active part in his B. Y. P. U. He was elected president of the union. Under his leadership the union has grown so large that it can easily be divided into two unions. We hope that when school opens we shall have many more such favorable reports as this. —Hazel Miles, B. S. U. Reporter.

"My mother's children are angry with me. They made me a keeper of the vineyard but mine own vineyard I have not kept".

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## Mississippi College

Will open her 104th session on September 11, 1929.

More than 100 students graduated from the College during 1929.

Mississippi College is a member of the Southern Association and the American Association of Colleges, which is a national recognition of the literary work done in this institution, and places the scholastic standing of the College on a par with the leading universities and colleges of the nation.

Expenses in the College are very reasonable, and the location and surroundings, and the democratic spirit of the students make it possible for a student to live here with a minimum amount of money.

The town of Clinton has paved streets, light, water, and sewerage conveniences. Clinton is really a new town.

The faculty members come to know the students personally and take an interest in their all-round development.

Freshmen are asked to come as early as September 7th.

A boy never attends college but once, and he deserves the best then.

Clinton, Miss.

J. W. Provine, Ph.D., LL.D., President.